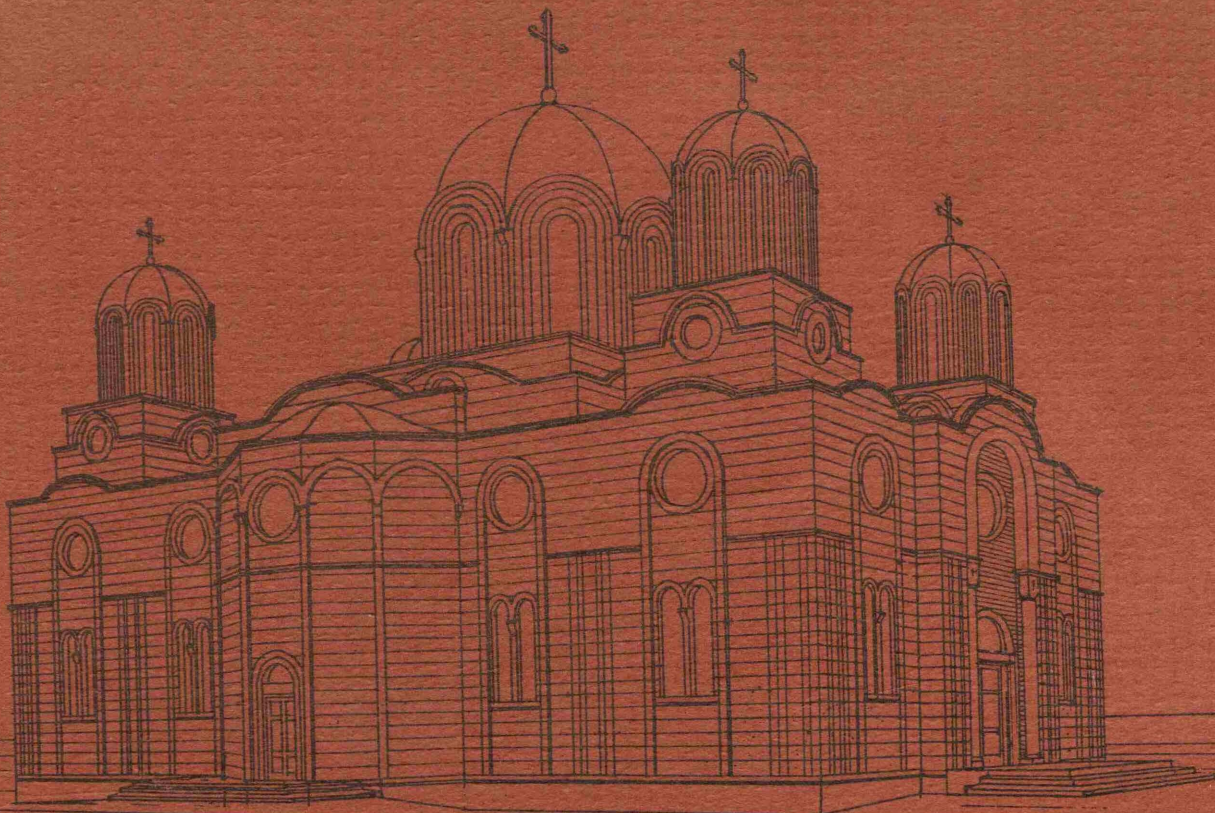


ST. ELIJAH SERBIAN ORTHODOX CHURCH

*October 29-30, 1983*



K. ZOURDOUMIS ARCHITECT

*Commemorative Book*

СРПСКА ПРАВОСЛАВНА ЦРКВА СВЕТОГ ИЛИЈЕ



A

HISTORY OF ST. ELIJAH  
SERBIAN ORTHODOX CHURCH

DEDICATION

AND

CONSECRATION

OCTOBER 29 - 30, 1983

8700 TAFT STREET

MERRILLVILLE, INDIANA





СВ. ПРОР.

Исѣѣ.

Речеѣхъ по рече  
внорѣхъ по  
гдѣ бѣхъ всѣ



## СВЕТИ ПРОРОК ИЛИЈА

Међу старозаветним пророцима истиче се својом ревношћу за име Божје и својом силом св. пророк и Богомољац Илија назван Тешвичанин. Родио се 900 година пре Христа у племену Аронову. Од детињства отац га је научио вери у правога Бога и усадио у њему дубоку љубав према Богу. Сву младост провео је у богомислију и молитви, повлачећи се често у пустињу, да у тишини размишља и моли се.

Позван у пророчку службу он је неустрашиво проповедао реч Божју предкажујући казну због грехова израелских старешина чиме је изазвао против себе многе људе. Највећи сукоб имаће пророк Илија са израелским царем Ахавом и његовом опаком женом Језавелом, јер се они клањаху идолима и одвраћаху народ да служи Богу јединоме и живоме. Једнога дана пророк изаше пред цара и прорече му да ће због његових грехова небо бити затворено три године и ништа неће пасти, а капа кише неће пасти, те да ће све сасушити. Јако и он мораде побећи од пјева царевог и сакрив се у пустињи крај једног потока, где се Бог стајао о њему.

Великим чудесима Илија доказује силу и власт Божју он затвори небо, те не би падала ни кап кише шест месеци; спусти огањ с неба и запали жртву Богу своме, док жречеви лажног бога изашаху да га погасе и минити; сведе кишу с неба молитвом својом и врати мртлог сина удовице. О пророку Ахаву и Језавелу му пси крвлизати, што се и догодило. Многа чуда учини и догађаје прорече. На Хориву разговара се с Богом и чу глас Божји у тихом светлом повештању. При крају своје пророче службе он узлет на небо у огњеним колима са огњеним коњима.

Пред крај света опет ће се Илија појавити да се бори против Антихриста и тада ће бити погубљен. Молитвама пророка Твога Илије а нашег заштитника, помилуј нас Боже !

St. Elijah is an Old Testament prophet who was born 900 years before Christ in the city of Thesbite, for which he is called 'Thisbite'. His life and great work fall during the period of wickedness, corruption and immorality of the Hebrew. At that time Israel had a wicked king named Ahab. He and his even more wicked wife Jezebel worshipped false gods, inviting the people to worship and offer sacrifices to them. One day Elijah came to Ahab and said that because he turned away from the true God 'there shall not be dew nor rain three years and six months'. His words came true, and a famine broke out and the dry spell lasted for three and one-half years. But Elijah had to hide himself in a wilderness near a brook where God took care of him, sending ravens to bring him food every day. In order to prove to the King and people that the Lord is a true God, Elijah by his prayer brought down fire from heaven and burned the sacrifice. Soon again by the prayer of the great prophet Elijah rain came on the dry land and people had turned again to the true God. As Elijah grew old, he trained another prophet, Elisha, to take his place. One day they cross the Jordan river as if on dry land. Shortly after, a chariot of fire came upon them and took Elijah into heaven.

At the end of the world Elijah will come again to preach against Antichrist and will be killed.

Through the prayers of Thy mighty prophet Elijah, and our protector, save us, O Lord !



## CONTENTS

Greetings  
Preface  
Parohija Crkve Sv. Ilija U Merrillvilu  
20 Yrs. of Noble Work  
History of St. Elijah  
Acknowledgements  
Pictorial Study  
Administrative Boards  
History of KSS  
Immigration of the Serbs in America  
SNF Lodge 170, School  
Short Survey of Serbian Orthodox Church  
Consecration Program  
Greetings and Ads  
Messages from Consecration Committee





HIS HOLINESS  
**GERMAN**

Archbishop of Pec — Metropolitan of Belgrade and Karlovtsi  
Patriarch of the Serbian Orthodox Church





ПАТРИЈАРХ СРПСКИ

30. мај 1983.

Београд

Управи Српске православне  
црквено-школске општине,  
М Е Р И Л В И Л, Инд., САД

ДРАГА НАША ДУХОВНА ДЕЦО,

Његово Преосвештенство Епископ средње-западноамерички  
Г. Фирмилијан, ваш надлежни архијереј, својим актом Ебр. 254/83  
од 19. маја 1983. године, пренео Нам је љубазни позив пречасног  
пароха храма светог пророка Илије у Мерилвилу, упућеним заједно  
са Управом црквено-школске општине, да на дан 29. и 30. октобра  
ове године дођемо лично и осветимо ваш новоподигнути велелепни  
храм св. пророка Илије.

У немогућности да лично допутујемо и узмемо учешћа у  
овом светом делу, упућујемо вам, пре свега, захвалност на љубазном  
позиву, као и срдачне честитке на изванредном успеху који сте пости-  
гли, с молитвама Богу, да ваша ревност у чињењу богоугодних дела не  
посустане, већ да и даље са несмањеном љубављу и жаром ревнујете за  
своју свету Српску православну цркву.

Похваљујући ревност вашег доброг пароха, све чланове  
управе, као и све приложнике, који су помогли да се заврши ово свето  
дело, молимо се Богу да Вам свима узврати животом и здрављем и награ-  
ди вас својим непролазним добрима за Вашу љубав и жртву коју сте  
показали према тој светињи и према својој светој Мајци цркви.

Упућујући срдачне поздраве и најбоље жеље свима присутни-  
ма на том великом слављу на челу са Нашом браћом у Христу Г.Г. архи-  
јерејима, све Вас, драга Наша духовна децо, родитељски поздрављамо  
и шаљемо патријарашки благослов.

✠ ПАТРИЈАРХ СРПСКИ





ПАТРИЈАРХ СРПСКИ

30. мај 1983.

Београд

Управи Српске православне  
црквено-школске општине,  
М Е Р И Л В И Л, Инд., САД

Our dear spiritual children:

His Grace Bishop Firmilian of the Midwestern American Diocese, your competent Bishop by his official letter D - No. 254/83, dated the 19th of May, 1983, conveyed to us your kind invitation of the parish priest of St. Elijah the Great Prophet Church in Merrillville, together with the Church board to personally attend the consecration of your newly erected church on October 29 - 30.

Being unable to personally take part in this sacred act, we are extending, first of all, our appreciation for your kind invitation as well as our heartfelt congratulations on the extraordinary success which you have achieved. We pray that your eagerness to do things pleasant for God does not weaken; that you continue to work for the Serbian Orthodox Church with the same love and enthusiasm.

We commend the efforts of your good priest, all members of the Board, as well as those who contributed to complete this holy work. We pray that God repay you for your love and sacrifice which you have manifested in this shrine as well as your continued work for your Holy Mother Church.

We convey our warm greetings and best wishes to all present at this great celebration along with our Brothers in Christ our Right Reverend Bishops. We greet you with fatherly love, dear spiritual children and send our patriarchal blessings.

+ ПАТРИЈАРХ СРПСКИ





His Grace, the Right Rev. Dr. Firmilian - Bishop of Midwest - American Diocese





## СРПСКИ ПРАВОСЛАВНИ ЕПИСКОП ЕПАРХИЈЕ СРЕДЊЕЗАПАДНОАМЕРИЧКЕ

Пароха, Управу, чланство и парохијане храма св. пророка Илије, на дан освећења, поздрављам са речима апостола Павла: "Благодат вам и мир од Бога, Оца нашега, и Господа Исуса Христа," (Филип. 1, 1-2).

Као ваш Архипастир благодаран сам Богу што ми је и у вама, припадницима храма св. пророка Илије, дао тако дивну и узорну паству.

У вашој радости-на дан освећења храма-учествује цело српство. Радује се данас Његова Светост Патријарх српски Г. ГЕРМАН са свима отацственим архијерејима, свештенством и верницима; радују се Архијереји и Америке и Канаде, Аустралије и Западне Европе, заједно са својим свештенством и верницима и поздрављају вас.

У овај дивни и величанствени храм ви сте узидали вашу љубав према светој православној цркви. Исто тако, овај свети храм је резултат ваше вере коју вам је Господ дао говорећи: "По вери вашој нека вам буде," (Мат. 9, 29).

Некада су само краљеви и цареви подизали овако величанствене задужбине. Ви сте у наше време прихватили ту дужност и због тога треба да будете поносни. Није свакој генерацији дата та част да зида и подиже цркве. Деца ваша и унучад ваша дивље се овом вашем заиста великом делу и великој храбрости. Задужбине наших предака "биле су израз њиховог чистог срца, одраз њиховог светитељства. Нека тако буде и са задужбинарима у Мерилвилу: да је њихов храм одраз њихове духовне величанствености," поручује Владика ЈОВАН (Велимировић).

Нека овај храм буде место молитве и тихо пристаниште за све оне који у њега буду долазили. У овом светом храму ви ћете примати св. тајну причешћа, ту ћете се крштавати вашу децу, ту ћете се радовати вашим синовима и кћерима кад у брак буду ступали, и ту ћете плакати за својим милим и драгим покојницима.

Поздрављамо вас све: Вашег вредног и уваженог пароха, протојереја-ставрофора о. Ђорђа Лазића, који је уложио много труда око подизања овог светог храма, Управу, чланство и припаднике овог светог Храма и срдечно честитамо на постигнутим успесима.

Са архијерејским поздравом и благословом,

Е П И С К О П

СРЕДЊЕЗАПАДНОАМЕРИЧКЕ ЕПАРХИЈЕ



*Фирмилијан*

ФИРМИЛИЈАН



To the priest, the Executive boards, the committees, members and parishioners of the Church of St. Elijah the Great Prophet, on this holy day I greet you with the words of Apostle Paul:

**" Grace and Peace to you from God our Father and the Lord Jesus Christ."  
(Phil. 1 : 2)**

As your archpastor I am grateful to God to be able to serve you as Bishop.

On this holy day of joy, the consecration of St. Elijah Church, the entire world of Serbian Orthodoxy rejoices with you.

His Holiness, Patriarch German, clergy and faithful; the Bishops of America and Canada, Australia, Western Europe; all join you in spirit with their faithful, greet you in joy.

Within this magnificent and holy temple you have cemented together with the brick and mortar, your love for our holy Orthodox Church and Faith. This holy edifice is the end result of your beliefs based on the words of our Lord Jesus Christ, who said :

**" According to your faith will it be done to you."  
(Matt. 9 : 29)**

In ancient times, only czars and kings erected holy temples. You have assumed this noble task as your own personal obligation and you are to be commended for this. Not every generation is privileged to build a Church. Your generation has been appointed this holy task. Your children and children's children will rejoice at this testament of your regard toward the continuation of Serbian Orthodoxy.

**" This church is an example of their generous hearts and their spirit of St. Sava, who is the founder of Serbian Orthodoxy. Let it stand as a testament to their faith here in Merrillville, a magnificent example of your regard for the spiritual life . . . "**

**(Quote from Bishop Jovan Velimirovich)**

This church will be a House of Worship, a guardian of your peace, and for all who enter here. You will come to receive the Holy Gifts of Communion, to baptise your children, to rejoice in marriages performed here, to weep in sorrow at funeral rites. It will become a part of your daily lives.

I greet your worthy priest, Father George Lazich, who has worked dilligently and tirelessly to complete this work; I greet the Boards, the members and all who are a part of this parish.

I congratulate you on the completion of this Holy Work

with Archpastoral Blessings,

s / FIRMILIAN

Bishop of the Midwest - American Diocese





State of Indiana - Governor Robert D. Orr





#### THE ROYAL FAMILY OF KARAGEORGEVICH

Left to right: His Royal Highness Crown Prince Alexander of Yugoslavia, HRH Prince Alexander, HRH Prince Peter, HRH Crown Prince Philip, HRH Crown Princess Maria Da Gloria.





ГЕНЕРАЛ ДРАЖА МИХАИЛОВИЋ





## ПОЗДРАВ И ЧЕСТИТКА СРПСКИХ ЧЕТНИЧКИХ БОРАЦА

Покрет Српских Четника Равне Горе у слободном свету под председништвом Војводе Момчила Ђујића, радује се и поздравља подизање и освећење нашег новог храма Св. Илије у Мервилу, у држави Индијана, у Америци код Чикага. Борци и следбеници бесмртног Ђенерала Држе били су вазда и остали тврдо и непоколебиво на бранику части и слободе Српства и уз своју мученичку Матер цркву кроз коју смо се, молитвом, радом, жртвом и благословом Св. Саве родили и као народ и као Христова Црква. Подизање храмова никад није била лака ствар, али је то најбоље и најважније што човек и народ молу да ураде у свом и н родном животу јер је црква Божија кућа међу људима и кроз њу се људи вежу за небо и Бога. И утврђују у вечни живот. Црква у једном српском насељу представља духовно огњиште тог насеља и чини сталну везу са небом и Богом, везу и са нашим предцима, са свима који су се преселили у царство небеско. Црква у једном српском насељу представља духовно огњиште свих који у Бога верују лечилиште наших брига, болова, наших греха и грешака и она нас приводи покајању миру слози и у осећање једне велике народне и Божије заједнице коју сачињава верски и национално свака наша црквено-школска општина.

Све то нас чини радосним да смо и ми као борци и следбеници Ђенерала Драже, дали свој обилат удео у подизању храма Св. Илије у Мервилу и у утврђивању нашег верског и националног живота. Несебични и пожртвовани неимари у том богољубивом и родољубивом послу били су и остали сви чланови Одбора Покрета Српских Четника Равне Горе у Мервилу и све сестре из четничког Кола српских сестара који уз овај Одбор постоје и раде. Они су ту узидали своја најлепша верска Православна и Српска национална осећања, уткана у молитву Богу и Св. Сави., као чланови и чланице Покрета српских четника Равне Горе. А тај је Покрет био и остао у борби за слободу Српства и на линији утврђивања нашег српског духовног и националног јединства. Тај Покрет није ни партија ни партија. У њему је војска Српства организована у хиљаде чланова по многим слободним земљама света и свуда и свагда у служби Богу и Српству. То треба да се чује и зна. И да се зна да тај Покрет има и свој Дом и главно седиште, ту између Мервила и Грифија, где се уздижу сада два величанствена српска храма, Св. Илије и Св. Ђорђа. Нека се не заборави да су Дражини борци били главни зачетници и зидари тих храмова и да ће они и даље остати уз те храмове у пуној братској слози, сарадњи и молитви Богу са свом осталом нашом браћом и сестрама: уз храм Св. Илије Одбор и Коло сестара нашег Покрета у Мервилу а уз храм Св. Ђорђа Одбор и Коло наших четничких сестара у Грифиту.

Нека буде срећно и благословено освећење нашег новог храма у Мервилу! И нек тај храм за свагда буде и остане наше драго верско духовно огњиште и збориште у молитви Богу и Св. Сави за свагда. Нек су благословене руке које дадоше и дају потребна средства да се тај храм подигне. Нек су благословени сви они који ће тамо долазити да се Богу моле, и утврђују српску братску слогу у заједничкој борби и жртви за слободу Српства.

Један Бог, једна Српска света и недељива црква и један поносан и нечлљив српски народ !

Срби и Српкиње, сретно вам славље освећења храма Св. Илије, живели !

Централна Управа  
Покрета српских четника Равне Горе  
у слободном свету





V. Rev. George Lazich



## ПАСТИРСКИ ПОЗДРАВ МОЈИМ ПАРОХИЈАНИМА

УЗВИШЕНИ И СВЕТИ ЦИЉ ЈЕ ПОСТИГНУТ !  
СНОВИ СУ НАШИ ОСТВАРЕНИ, ЖЕЉЕ ИСПУЊЕНЕ !

КАО ЦАРИЦА УЗДИЖЕ СЕ НАША ЦРКВА К НЕБУ, И КАО ДА НАС  
ЗОВЕ ДА ЈОЈ ПРИЂЕМО И У ЊУ УЂЕМО, И ДУХОВНОМ ХРАНОМ  
НАХРАНИМО ДУШЕ СВОЈЕ !

ЊЕН ИЗГЛЕД ЈЕ НАЈРЕЧИТИЈА ПРОПОВЕД.

ЗА СВЕ ОВО ЗАБЛАГОДАРИМО НАЈПРЕ ГОСПОДУ БОГУ, КОЈИ  
НАС ЈЕ НАУЧИО, ДАО НАМ СНАГЕ И ЉУБАВИ ДА ОВО  
ОСТВАРИМО. ПРИПАДНИМО ИСУСУ ХРИСТУ И ПОКЛОНИМО МУ СЕ  
КАО СИНУ БОЖЈЕМ, ЈЕР ЈЕ ОН ГЛАВА ЦРКВЕ. ПОКЛОНИМО СЕ И  
ДУХУ СВЕТОМЕ, ЈЕР ОН ИСПУЊАВА ЦРКВУ И ОСВЕЋУЈЕ ЈЕ.  
МОЛИМО МУ СЕ ДА ДОЂЕ И ОЧИСТИ НАС, И УЧИНИ ДОСТОЈНИМ  
ДА СЕ ХРИШЋАНИМА МОЖЕМО НАЗИВАТИ.

ИСПУЊЕН РАДОШЋУ ДАНА, ЗАХВАЉУЈЕМ СЕ ТРУДБЕНИЦИМА,  
РАДНИЦИМА РУКОВОДИОЦИМА КОЈИ СУ КОЈИ СУ УЧИНУЛИ ДА  
СЕ ОВО ОСТВАРИ; СВИМА УПРАВАМА И ОДБОРИМА ОД ПОЧЕТКА  
ПА ДО ДАНАС, КОЈИ СУ ДОПРИНЕЛИ ИСПУЊЕЊУ НАШИХ СНОВА;  
СВИМА ПРИЛОЖНИЦИМА И ДАРОДАВЦИМА КОЈИ СУ ПРИНЕЛИ  
ДАР СРЦА СВОГ НА ОЛТАР СВЕТЕ СТВАРИ И СВИМА ОСТАЛИМА  
КОЈИ СУ МА НА КОЈИ НАЧИН ПОМОГЛИ ДА СЕ ОВО СВЕТО ДЕЛО  
ЗАВРШИ !

ЗАХВАЉУЈЕМ СЕ НАШЕМ АРХИТЕКТИ Г. КОНСТАТИНУ  
ЗУРДУМИСУ, КОЈИ НАМ ЈЕ ИЗРАДИО ОВАКО ЛЕП ПЛАН И СА  
ЉУБАВЉУ ПРАТИО И НАДГЛЕДАО ЊЕГОВО ОСТВАРЕЊЕ.

НЕКА ОВАЈ СВЕТИ ХРАМ БУДЕ МЕСТО НАШЕГ САСТАНКА СА  
БОГОМ, МЕСТО РАЗГОВОРА НАШИХ ДУША СА ОЦЕМ НЕБЕСКИМ;  
МЕСТО МОЛИТВЕ, МОЉБЕ И ИСКАЊА. УЛАЗИМО У ЊЕГА ЧИСТИМ  
СРЦЕМ И СМЕРНИМ ДУХОМ, ЈЕР ТАКВЕ НАС БОГ ПРИМА.

НЕКА ОВАЈ ХРАМ БУДЕ ХРАМ ЉУБАВИ, ЈЕР ЈЕ БОГ ЉУБАВ И  
ПРИМА НАС САМО КРОЗ ЉУБАВ. ДОЛАЗИМО У ЊЕГА ДА  
ИСКАЖЕМО СВОЈУ ЉУБАВ ПРЕМА БОГУ, И ДА СЕ НАДАХНЕМО  
ЉУБАВЉУ ПРЕМА ЧОВЕКУ. ЉУБАВ ЈЕ НАЈВЕЋА ВРЕДНОСТ  
ПРЕД БОГОМ, И АКО НЕКО ИМА СВА ЗНАЊА, СВА БОГАТСТВА,  
СВУ МОЋ И ВЛАСТ, КО ЉУБАВИ НЕМА, ПРАЗАН ЈЕ И СИРОМАШАН,  
' КАО ПРАПОРАЦ ЈЕ КОЈИ ЗВЕЧИ. ' ЗАТО НЕКА НАМ ОВАЈ ХРАМ,  
ДРАГИ МОЈИ ПАРОХИЈАНИ, СЛУЖИ НАЈПРЕ И НАЈВИШЕ КАО  
НЕПРЕСУШНИ ИЗВОР ЉУБАВИ.

НА ОВАЈ ВЕЛИКИ НАШ ДАН ЈА ВАС ПАСТИРСКИ ПОЗДРАВЉАМ  
СА РЕЧИМА ПСАЛМОПЕВЦА:

ОВО ЈЕ ДАН КОЈИ 'УЧИНИ ГОСПОД, РАДУЈМО СЕ И ВЕСЕЛИМО СЕ.'

ВАШ

о. ЂОРЂЕ





#### A Brief Glance Back--- †Proto Stavrophor Dusan Shoukletovich

The Blessed Falling Asleep of Very Rev. (Stavrophor) Dusan Shoukletovich ends an era in the Serbian Orthodox Church in America. He was the hub of an age when our faithful struggled for identity in this complex and democratic country. He led the people in times of war, in times of peace; when prosperity was enjoyed, when economic depressions affected the lives and circumstances of our people. And always, life was exciting with our dear Father Dusan.

Looking only at what he accomplished in the Gary, Indiana parishes he served, one can see that he was a positive force, a priest who inspired his flock, who encouraged, indeed stimulated his people to reach for lofty goals. They were able to accomplish more under his leadership than they considered possible in private evaluation of what they could do.

Father Shoukletovich first came to Gary in November of 1931 at the height of the depression. The St. Sava Serbian Orthodox Church had been closed for nine months, but Fr. Shoukey (as he was affectionately named by his parishioners) persevered, keeping the people united and believing. His words of encouragement kept them alive as a church body.

In 1937 ground was broken for the St. Sava Church complex at 13th and Connecticut Streets in Gary. The late Bishop Irinej Djordjevich recognized his valuable work and promoted him to archpriest (Stavrophor) in the same year, the highest position in the church for a married priest.

Soon after, with St. Sava's in a comfortable position, Father Dusan left Gary to go to New York to another St. Sava Church, the Cathedral that was in the easternmost post of America. He remained in New York city for 14 years and then retired for what he thought would be a "life of ease" with his wife. But fate would not permit him much rest.





**September 15, 1983**

**Dear Parishioners,**

**I regret that I can not be with you on this great occasion, but my thoughts are with the congregation of St. Elijah Serbian Orthodox Church on this eventful opening of your new church building.**

**The Serbian community has made many deep and lasting contributions to Northwest Indiana. Rich in culture and tradition, this new church in the Serbian - Byzantine style will be a landmark to your community, the entire region and Serbian heritage for many years to come.**

**I send you my best regards on this holy day .**

**Sincerely,**

**RICHARD G. LUGAR      U. S. Senator**





September 29, 1983

Most Reverend Lazich:

It is my pleasure to bring greetings to the over 700 members of the St. Elijah Serbian Orthodox Church on this happy day of October 29th. Congratulations are offered on the completion and consecration of your new church building .

Although previous commitments preclude my participation in the consecration ceremonies, I indeed share your joy on this blessed occasion. My best wishes go out to all the Serbian community on this special day .

May God bless you.

Sincerely,

A handwritten signature in cursive script that reads "Dan".

DAN QUAYLE U. S. Senator





# TOWN OF MERRILLVILLE

13 WEST 73rd AVENUE MERRILLVILLE, INDIANA 46410

## P R O C L A M A T I O N

WHEREAS, the St. Elijah Serbian Orthodox Church-community, in the Town of Merrillville, State of Indiana, United States of America, during the administration of the Honorable Ronald Reagan, President of the United States of America, at the time of His Holiness German, Patriarch of the Serbian Orthodox Church, in the Episcopacy of the Most Reverend Dr. Firmilian, Bishop of the Midwestern American Diocese; during the pastorate of Very Reverend George Lazich of the St. Elijah congregation; will consecrate the new church edifice on this 29th day of October, in the year of our Lord, 1983.

WHEREAS, the church was designed by Architect Konstantine Zourdoumis of Ottawa, Canada, emphasizing the 14th Century Serbian-Byzantine structure of medieval Serbia. Construction began on the 4th day of June, in the year of our Lord, 1978.

NOW THEREFORE, I, WILLIAM KURTIS, TOWN BOARD PRESIDENT, ON BEHALF OF THE MERRILLVILLE BOARD OF TRUSTEES, do hereby salute the Christian faithful who labored in love and devotion to leave for future generations a symbol of Serbian Orthodoxy in the prairies of middle America and proclaim the 29th day of October, 1983 to be

## S E R B I A N D A Y



WILLIAM KURTIS, President  
Merrillville Town Board



# TOWN OF MERRILLVILLE

13 WEST 73rd AVENUE MERRILLVILLE, INDIANA 46410



September 29, 1983

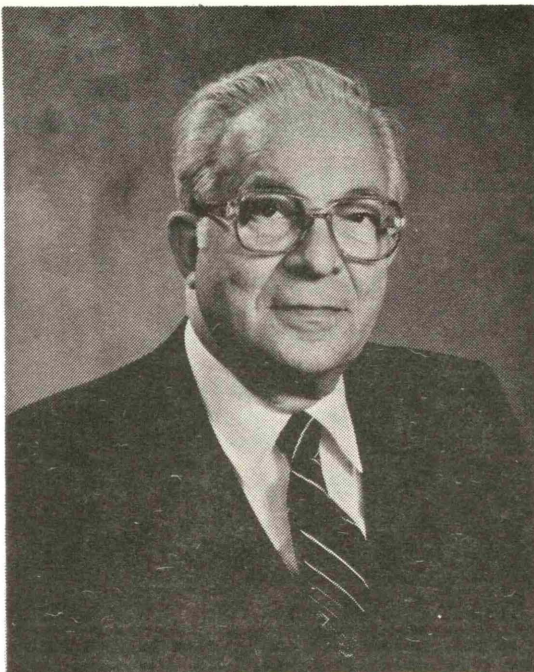
St. Elijah Serbian Orthodox Church  
8700 Taft Street  
Merrillville, Indiana 46410

Dear St. Elijah Parishoners,

On behalf of the citizens of Merrillville, the Town Board members wish to take this opportunity to congratulate you on the dedication of your church.

Your beautiful Byzantine complex will enhance the beauty of our Town as it will add the spiritual and cultural touch of your people. You have accomplished much in a short period of time. We would add our thanks and pride for locating your church in Merrillville.

We all wish you the very best.



Sincerely,

*William Kurtis*

WILLIAM KURTIS, President  
Merrillville Town Board





Words are inadequate to describe the great honor , my dear brothers and sisters,  
that you have bestowed upon us in selecting us to be ' Kumovi ' of this magnificent,  
Holy edifice. In gratitude, we thank all of you for the regard you have displayed for us  
and our family.

Mihailo and Elisabeth Paunovich with our children

РЕЧИ НЕМОГУ ДА КАЖУ  
КОЛИКО СМО ПОНОСНИ И СРЕТНИ  
ШТО СМО КУМОВИ  
ОВОМ ВЕЛЕЛЕПНОМ СВЕТОМ ХРАМУ.

ХВАЛА СВОЈ БРАЋИ И СЕСТРАМА  
НА УКАЗАНОЈ ЧАСТИ И ПОШТОВАЊУ  
ПРЕМА МЕНИ И МОЈОЈ ПОРОДИЦИ.

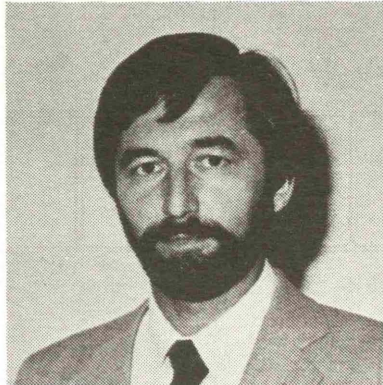
МИХАИЛО И ЈЕЛИСАВЕТА ПАУНОВИЋ СА ДЕЦОМ



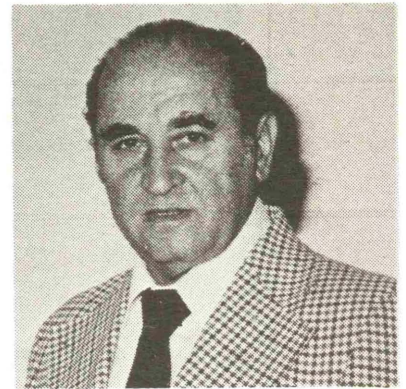
1983 CHURCH BOARD



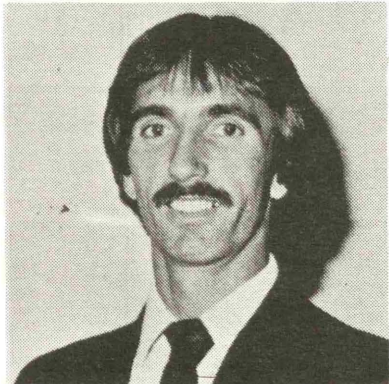
Pres. Mihailo Paunovich



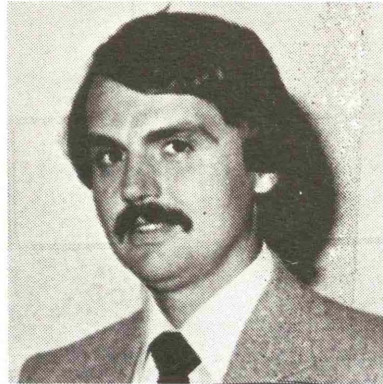
2nd V.P. Dan Djukic



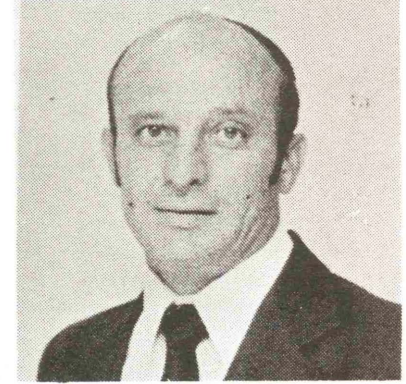
3rd V.P. Stevo Babic



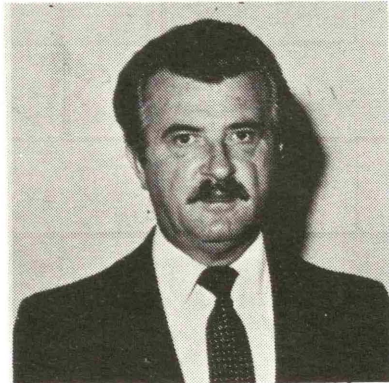
Sec. Mico Stojic



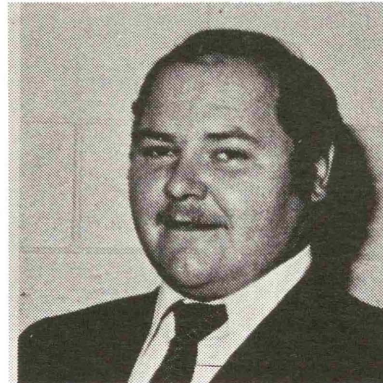
Fin. Sec. Mike Lalich



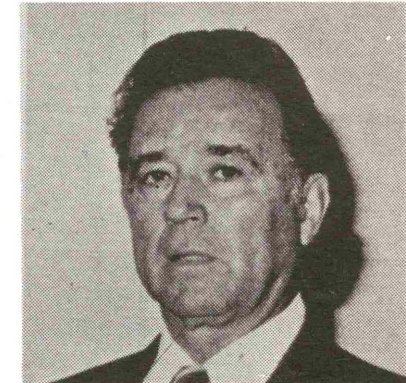
Bd. Mem. Miladin Jasnic



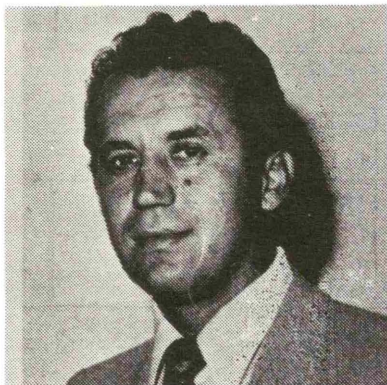
Bd. Mem. Ilija Karna



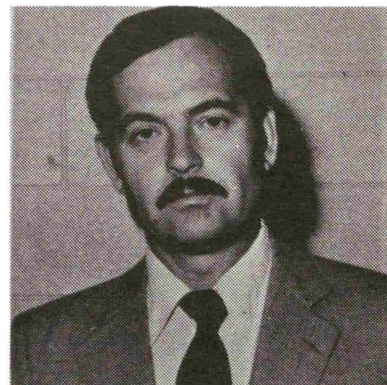
Bd. Mem. Dusan Andjelich



Bd. Mem. Obrad Lalich



Bd. Mem. Nikola Dragich



Bd. Mem. Petar Kostur

Missing: 1st V.P. Branko Tarailo, Treas. Mirko Sovljanski, Bd. Mem. Stoyan Zorljenac,  
and Bd. Mem. Stojan Travica



## PREFACE

They came from many parts of the world for different reasons. From Hercegovina, Bosnia Lika, Banat, Dalmatia, Serbia. Some came from sections of America and Canada.

They headed toward Gary and Merrillville because their parents were here or their children were here. Marriages were joyfully planned, baptisms performed, they were fruitful and multiplied.

Strong backs and a willingness to work brought them here. But another deeper reason brought them together; their priceless heritage, their need to keep alive the traditions of their people; to worship God according to their ancient beliefs.

Each of them carried his tiny seed, this belief that Serbian Orthodoxy was a priceless inheritance worthy of great sacrifice. They gathered together under the holy banner of St. Elijah the Great Prophet to found a church-school community in Merrillville, Indiana.

The account of their work, their plans, their dreams is recorded here for posterity, so that unborn generations may someday read of their handiwork.

This is the history of St. Elijah Serbian Orthodox Church and the people who breathed life into a dream.

**Although I sent them far away among the nations and  
scattered them among the countries, yet for a little while I  
have been a sanctuary for them in the countries where they have gone . . . . .**

(Ezekiel 11:16)





*Храм св. Илије, Мерилвилу, Индијана*

#### ПАРОХИЈА ЦРКВЕ СВ. ИЛИЈЕ У МЕРИЛВИЛУ Оснивање и почеци

Нека пригне срце наше к себи да бисмо ходили свијем путевима његовијем, и држали заповести његове и уредбе његове и законе његове, као што је заподео очима нашим' /! Царевима 8, 58/

Почеци парохије цркве св. пророка Илије су новијег датума. Она спада међу млаве српске црквене заједнице у саставу средњезападно америчке епархије Српске Цркве у Сједињеним Државама Америке и Канади. Све до скоро са црквом и већим делом парочијана у Гери, парочија се сад налази у граду Мерилвилу, северозападном делу Индијане која се на северу граничи са језером и државом Мичиган на истоку са државом Охајо и Кентаки, на југу са Кентаки, а на западу са државом Илиној. Ђлавна производња овог дела државе Индијана је челик, тако да је велики број Срба досељеника, после првог и другог светског рата нашао запослење у познатим фабрикама У.С. Челика и других

У то време данашњи Мерилвил није постојао. Постојале су само њиве засејане пшеницом и кукурузом, са неколико фармерских кућа. Град је добио своје име по браћи Вилијам и Дудли Мерил који су имали велики утицај на развитак насеља. У време доласка друге емиграције, после Другог светског рата, Шерилвил се још увек звао Роз Тауншип

Настањујући се у тадашњој Гери, Срби емигранти после Другог светског рата постајали су парочијани и чланови цркве св. Саве на 13 и Конектик улици. Постепено су се привикавали и прилагођавали новом животу у новој средини, рађајући и подижаћи своју децу и живели једним нормалним срећеним животом. Многи су од њих почели доводити из старе домовине своје жене, децу, родитеље и друге сроднике. Тако је парохија св. Саве постајала јача, бројнија и етнички снажнија. Срби су у

тадањој Гери живили у слози, јединству и представљали једну хомогену верску и националну заједницу. Тако је било све до 1963 године.

Тада је наступило оно што нико није очекивао: Срби у Америци су се поделили у оном што им је најсветије, у својој светосавској Цркви. Стављен под суспензију од стране св. Архијерејског Сабора, у мају 1963 године, а на основу многобројних оптужба од угледних Срба из Америке, тадањи епископ Дионисије се одметнуо од Матере Цркве и позвао Србе у емиграцији да се не покоравају наредбама и одлукама Св. Архијерејског Сабора и Синода, јер су оне тобож донесене под утицајем и на тражење комунистичког режима Југославије. Вешто скована политичка крилатица нашла је, на жалост, места у срцима многих Срба по црквеношколским општинама широм Америке, и унела велику пометњу у до тада верски и црквено јединственој српској емиграцији. Сукоб је изашао и пред америчке судове. Ретка је била општина и парохија да се Срби у њој нису роделили на овој линији. Али је ипак велика већина српске емиграције остала у јединству и верна својој Матери Цркви свесна тешке ситуације у којој се она налази. Судски спорови трајали су све док Врховни Суд Сједињених Држава Америке није донео коначну одлуку да је Св. Архијерејски Сабор Српске Православне Цркве поступио законски кад је бившег епископа Дионисија расчинио и бившу Епархију америчко-канадску поделио на три епархије: источноамеричку и канадску, средњезападно америчку и западно америчку. За епископа источноамеричког и канадског постављен је Свеван Ластавица, сада упокојен за средњезападно америчког епископ Фирмилијан а за западно америчког епископ Григорије

Талас раскола није поштедио ни црквеношколску



општину св. Саве у Гери. Када је тадања Управа цркве св. Сава коначно одвела црквеношколску општину у раскол, један велики број националних емиграната, сачињен од антикомунистичких бораца из времена рата и револуције, у заједници са једном вредном групом староседеоца, одлучи да остане у јединству са Матером Црквом и организује нову црквеношколску општину. То је било у фебруару 1964 године. Но још пре тога ова иста група људи, који су већ признали за свог канонског епископа Др. Фирмилијана приредили су истоме свечан дочек у Гери и у његову почит одржали свечани банкет у Грчкој Сали, у септембру 1963 године.

Ваљало је све почети из почетка. Прва ствар са којом се група за јединство са Матером Црквом суочила било је организовање новог црквеног живота и куповина црквене зграде, где би продужили са својим верским животом, у духу у духу српских традиција а у саставу новокреиране средњезападно америчке епархије на челу са епископом Фирмилијаном. Настао је низ договора, дискусија и састанака водећих људи како да не оствари. Састанци су одржавани у салама локалних организација, по приватним кућама, нарочито у кући Бранка и Вукосаве Тараило у улици Декстер Драјв, у Мерилвилу. Као резултат тих прелиминарних састанака и договора дошло је до првог званичног састанка Срба и Српкиња у јединству са Матером Црквом на дан 21 фебруара 1964 године, у згради ИМКЕ у Гери. Састанку је присуствовао и Његово Преосвештенство епископ г. Фирмилијан. Састанку је председавао Бранко Тараило, који је отворивши седницу нагласио да је циљ овог састанка организовање Црквеношколске општине и изналажење места за богослужења и школу. "Држимо се дневног реда и не скрећемо на друге болне предмете", рекао је Бранко. Након дуже дискусије прешло се на избор црквене управе. Марко Ђуџуз, један од водећих људи предложио је за председника Стојана Зрнића, који јз здравствених разлога одбија да се прими. Најзад је на предлог Јове Анђелића изабран једногласно Бранко Тараило и поздрављен великим аплаузом.

Прва Управа нове Црквеношколске општине гласила је: БРАНКО ТАРАИЛО, председник, МАРКО ЂУЏУЗ, први потпредседник, ЖИВАН ПЕКОВИЋ, други потпредседник, СТЕВО КОВАЧЕВИЋ, трећи потпредседник, ЈОВО АНЂЕЛИЋ, секретар, РАДОЈЕ ЗИЧЕВИЋ, благајник, МИЛЕ ЂУКИЋ, рачуновођа, три члана Управе: СТОЈАН ЗРНИЋ, БИЛ ТОДОРИЋ и ДУШАН СИМИЋ. У Надзорни Одбор су ушли: МАРКО МАРЈАНОВИЋ, МИЛИВОЈЕ ГУСКА и ПЕТАР КАШИЋ. Школски Одбор: МИХАИЛО ПАУНОВИЋ, председник, БРАНКО ЈОЧИЋ, СТОЈАН ЗОРЉЕНАЦ и СТЕВО КОШЦИЦА. Тutori Ђура ПЕЛИНОВИЋ, ЛУБА ЛАЂЕВИЋ, САВО ОБРЕТКОВИЋ и ШАРКО ШАРЈАНОВИЋ. "Трусти": БРАНКО ТАРАИЛО, МАРКО ЂУЏУЗ, ЖИВАН ПЕКОВИЋ, СТЕВО КОВАЧЕВИЋ, ЈОВО АНЂЕЛИЋ, РАДИВОЈ ЗЕЧЕВИЋ и МИЛЕ ЂУКИЋ.

Новој Управи стављено је у дужност да што пре нађе место за богослужења; купити или изнајмити једну цркву. На крају овог историског састанка да би дао моралну подршку ново формираној заједници, њене чланове у одушевљењу још више учврстио епископ г. Фирмилијан је рекао: "Христос је почео свој рад на земљи са малом групом од 12 апостола људима без високог академског образовања, сали чистог срца. Њихов неуморан рад остао је као упуство свима нама да им следујемо. . . . . Љубав, честитост, слога и праштање нека влада међу вама. Будите истински светосавци, следујући учењу нашег духовног родоначелника св. Саве. Будете се ли овога држали, Бог ће бити међу вама и правда ће владати". Поделивши присутнима свој архијерејски благослов, владика је прочитао молитву и тиме је овај први састанак завршен.

Овде ваља истаћи једну чињеницу: нити је ова прва црквена управа, нити остале подлегле искушењу да покрену судски поступак и траже имовину

црквеношколске општине св. Саве или њен део, и ако је и њима то исто толико припадало. Смагали су за целисходније духовне и материјалне снаге своје новокреиране заједнице употребе на организовању и уређењу свог црквеног живота, и да с временом подину свој сопствени центар, који данас доживљавају своје пуно остварење у освећењу нове цркве и школе.

Новоизабрана Управа дала се на посао да што пре нађе место за богослужење и школу. Није прошло дуго времена и сазвао је 10 марта, 1964 г., састанак свих верника у згради "Прва Хришћанска Црква", на 41 и Адамс улици, у Гери. Састанак је проглашен од престедништва као прва годишња скупштина црквеношколске општине, која треба да добије своје име. "Позвали смо вас овде, драга браћо и сестре, да видите и прегледате ове просторије и видите да ли одговарају нашим потребама", рекао је претседник Бранко Тараило. Прегледавши просторије и сазнавши да је цена зграде 35.000.00 долара, чланови су једногласно решили да се зграда одмах купи по горњој цени. У циљу отплате зграде донешена је резолуција да сваки "који приложи 100.00 долара па и више има право да одлучује о судбини ове црквеношколске општине он и његови потомци" и зваће се ЧЛАН УТЕМЕЉАЧ. Приступљено је скупљању прилога и исте вечери сакупљена је, које у готову које у обећањима сума од 35.750.00 долара што је обезбедило отплату цркве. Овом састанку присуствовао је Њ. Преосвештенство епископ г. Фирмилијан и Војвода Момчило Ђујић, који је својим снажним речима унео одушевљење и решеност међу чланове да се жртвују за свету ствар и да не посустају док циљ свој не остваре. /Листу утемељача видети у ентлеском тексту/. На овом састанку је одлучено на предлог епископа г. Фирмилијана да се црква посвети св. пророку Илији.

У овим првим данима формирања црквеношколске општине припадници цркве св. Илије били су помоћу и охрабљени од стране свештеника околних парохија као протојереја ставрофора о. Милана Бркића из Милвоке, протојереја о. Велимира Ковачевића, тада пароха цркве св. Арханђела Михаила у Саут Чикагу и протојереја о. Душана Поповића, пароха цркве Васкресењ у Чикагу. Чланови цркве св. Илије желе и овом приликом да им изразе синовско признање и захвалност за њихову драгоцену помоћ у оним часовима.

Одушевљени првим успесима парохијани цркве св. Илије дали су се брзо на посао да цркву прилагоде изгледу и потребама православног храма. Требало је направити олтар сарадити иконостас, часну трпезу, балкон за хор и два торња за звона. Вешти и способни чланови узели су на себе да сами то ураде. По плановима израђеним од Ђорђа Пејовића архитекте и члана цркве, следећи су људи тај посао са успехом обавили: Ђуро Чекармиш, Стево Кошчица, Јово Коврлија, Никола Милић, Милан Манојловић, Јово Манојловић, Мирко Анђелковић, Миливој Гуска, стари чика Ђура Станојевић помоћу од других вредних чланова. Вукосава Тараило, учитељица, иконописала је иконе за иконостас а поч. Светистав Стевановић и Милош Милошевић направили су и приложили два велика чирака за свеће. Доње просторије у згради које су служиле за учioniце школе, патосали су Живан Пековић и Јовица Јерковић.

Међу прве одлуке Управе и чланства спада одлука да чланарина буде дванаест долара годишње, плас један долар за епархију, као и одлука о алкохолном пићу, која гласи: "у црквеним просторијама, то јест на терену ове Цркве св. Илије, не може се трошити или продавати у никакву сврху, никакво алкохолно пиће у никаквим приликама и никада, изузев при верским ооредима, о прослави Бадње вечери, приликом даће по парастосу. Ова је резолуција једногласно усвојена од чланства.

Једна од најважнијих брига Управног Одбора била је добијање свештеника. У сећању многих био је протојереј



о. Душан Шуклетовић, који је у два маха још раније служио у Гери, и који је сада живио у мировини у Калифорнији. Умољен од Управе да дође и као искусан парохијски свештеник организује и уреди нову парохију, прота Душан се на крају крајева одазвао позиву, и од епископа г. Фирмилијана постављен је за сталног свештеника. Са доласком проте Шуклетовића парохија је добила агилног пастира и убрзо се претворила у кошницу вредних пчела. Плата свештеника је била 400.00 долара месечно, 50.00 долара на име путних трошкова плаћен телефон и осветљење.

Важан датум у животу парохије био је 16 април, 1964 године, када се преко 300 душа исповедило и причестило. Служио је епископ г. Фирмилијан са шест свештеника, који су исповедати овај велики број верника. Ово је остао незабораван дан у животу ове нове парохије. Овако припремљени, верници су са радошћу прославили први Ускрс у новој цркви.

Тих дана добивен је и званични 'чартер' на Црквеношколску општину издат од државе Индијана.

Са оснивањем црквеношколске општине основано је и Певачко друштво, које је узело име цркве св. Илије. Друштво је бројало преко 5 чланова. Први претседник је био Ђорђе Пејовић, а први хоровађа Сима Поповић из Чикага, искусан и способан диригент. Влајко Лугоња, секретар Певачког Савеза, сада већ упокојен, ургирао је да се Певачко друштво св. Илије што пре учлани у Савез Певачких Друштава што је учињено у јесен исте године.

Тако јсто тих дана основано је Коло Српских Сестара цркве св. Илије са Јеленом Пековић као првом претседницом.

Са црквом уређеном и претвореном у православни храм, почете су припреме за освећење цркве, које је заказано за 9 и 10 маја 1964 године. То је била субота уочи Томине Недеље.

За кума освећења цркве изабран је Богдан Лојовић, уледан и поштован човек међу Србима у Гери, и један од рионира српске колоније. За време првог светског рата учествовао је као добровољац на солунском фронту. Рањаван он се после опоравка вратио у Америку.

Освећење цркве је извршио Његово Преосвештенство епископ г. Фирмилијан уз асистенцију девет српских свештеника и православних свештеника из Гере. Овом важном чину присуствовало је између 900 до 1000 људи. Банкет је одржан у дворани грчке цркве. Ђоворници на банкету су били: епископ г. Фирмилијан, Војвода Момчило Ђујић, и Емил Дробац адвокат и претседник црквеношколске општине св. Саве у Милвоки. Били су преставници српских цркава: св. Стевана из Алхамбре, Калифорнија, св. Васкрсења, Чикаго св. апостола Петра и Павла Саут Бенд, св. Великомученик Ђорђа, Ђолиет, Раванице, Детроит, св. Арханђела Михаила Саут Чикаго Грачанице, Виндзох, св. Великомученика Ђорђа Монро, св. Николе, Вокиген и преставници групе за јединство са Матером Црквом из Ист Чикага која је касније постала црква св. великомученика Ђорђа у Шерервилу. Националне организације су такође биле представљене преко својим делегата, и то: Српски Народни Савез, Савез Певачких Друштава /Влајко Лугоња, секретар/, Покрет српских четника 'Гаврило Принцип', Покрет српских четника "Равне Горе". Поред моралне подршке сви су они дали лепе прилоге. Присутни су били и припадници групе "Јединство са Матером Црквом" из Ист Чикага који су такође пружили знатну помоћ. Коло Сестара је дало прилог од 1000.00 долара, које је оно за врло кратко време скупило од продаје колача и других догађаја. И општине и појединци били су врло издашни у својим новчаним прилозима. То је била једна од првих српских цркава основаних после расцепа 1963 године и

постављена на здраве принципе: разумевања, стрпљења, јединства и љубави. Свако је био спреман да да нешто од себе, било на један или други начин.

Са освећењем цркве обављеним црквена Управа и свештеник посветили су се уређењу црквеног живота. Из записника се види пораст и повећање парохије. Крштења и венчања су честа, јер је парохија углавном састављена од људи између 25 до 40 година старости. Уписују се такође и нови чланови.

На првом Црквено-народном Сабору трију епархија одржаном у Детроиту, у дане 14 и 15 маја, 1965 године, црквеношколску општину св. Илије су представљали: протојереј о. Душан Шуклетовић, Бранко Тараило и Стево Ковачевић, као делегати и Радивој Зечевић, заменик. Бранко се сећа једног детаља на повратку са Сабора. Радивој Зечевић се осећао некако негодно кад су пошли и питао је сапутнике да нису што заборавили. Пошто је прегледао ствари и тапш, Бранко је уверовао да ји све у реду. "Нешто фали", инсистирао је Зечевић. На једно стотину миља од Детроита Бранко је нагло зауставио кола. "Радивоје ти си у праву. Заборавили смо проту Шуклетовића". Кренули су без свештеника, коме су на поласку обећали да ће га повести. Брзи заокрет колима, и они се вратише у Детроит да узму напућеног проту, извињавајући му се и молећи за опроштај због заборавности. Док су Бранко и Радивој узели шаљиво, проту никако није могао у томе да види разлог за смех.

Следећи значајан догађаја била је црквена слава, св. пророк Илија. Управном Одбору је поверено да буде домаћин прве црквене славе. После св. архијерејске литургије епископ праћен од свештеника и народа одвезао се у "Саксон Лај" ресторан у Гери на банкет, а затим на пикник. Свакоме је у сећању велика врућина и запара тога дана. Било је просто неиздрживо.

На седницама тих дана формиран је Одбор за дрештвене догађаје који је и данас део активности цркве св. Илије. Циљ Одбора је да проналази путеве и начине за повећање прихода у црквеној благајни. За чермана одбора постављен је Живан Пековић а његови помоћници били су Стево Кошчица Стојан Зорњевић Бранко Јочић, Васо Манојловић Момчило Исавловић, Бошко Ђуђуз и Јовица Јерковић. Креиран је такође и фонд за куповину црквених звона која су требала да буду инсталирана до Ускрса 1965. Звона су коштала око 3800.00. У тај фонд су приложили Милорад Тривановић и његова сестра Милица Зечевић 2000.00 долара за покој душе својих родитеља а остатак разни приложници, чланови Црквеношколске општине. Иста звона инсталирана су у торњу нове цркве и својим умилним звуцима позиваће верне на молитву.

Изабран је Одбор за израду правила црквеношколске општине. Одбор су сачињавали: Марко Ђуђуз, Милош Добричевић, Владимир Тодоровић, Бранко Тараило и Радивоје Зечевић. Касније, у септембру 1965, овом Одбору је придодат и свештеник протојереј Ђорђе Лазич.

На позив о. Душана да цркву треба снабдети са потребним предметима, многи су дошли и дали свој прилог у новцу или су сами купили.

У Црквеној школи уписало се 130 деце, од којих 112 је учило српски језик. Основано је удружење "СОТАЈА" /Удружење српских православних учитеља и омладине / и његови преставници су учествовали на конвенцији 1965 у Чикагу. Тако је живот парохије постепено улазио у нормалан колосек и чланови су били задовољни да су Божјом помоћу за кратко време постигли оно што је најважније.

Друга Црквена слава прослављена је на грчком земљишту. Чланство је 1965 године бројало 226 чланова. На молбу Епархије за новчану помоћ, чланство је решило



да да свој прилог од 500.00 долара ради отплате судски трошкова. Општина и Коло Сестара постали су помажући чланови организације Интернационалног Института у Гери.

У то време о. Душан Шуклетовић је изразио жељу да се врати у Калифорнију и молио Управу да га разреши дужности пароха. Испраћни банкет је био приређен вољеном оцу проти и он се вратио својој фамилији у Калифорнију, да би касније на позив општине дошао на освећење црквеног дома. Године 1981, у дубокој старости позван од Господа, коме је толико година служио, у вечни покој. Сећање на проту Душана још увек живи код верника цркве св. Илије.

Управни Одбор обратио се епископу Фирмилијану да им нађе другог свештеника. У међувремену Управа се обратила писмом протојереју Ђорђу Газићу, који је тада опслуживао Брачаницу у Винзору, и понудила му да дође у Геру. После једне посете и разговора са Управом о. Ђорђе је пристао да дође. После отслужене св. литургије у Грачаници на Преображење, 1965 године, прота се преселио у Геру. Његов први сусрет са члановима општине био је 8 септембра, исте године, кад је он својој новој пастви упутио поздравну реч. Пошто општина није имала још парохиску кућу то су о. Ђорђе и попадија пристали да живе у апартману у улици Ђорђића, за неко време док се не сазиди или купи парохиска кућа. У истом стану прота је провео све до 1983 године, када секоначно преселио у ново сазидану парохиску кућу поред нове цркве. Попадија Евица, која је била позната само као Лела, је изненада умрла 31 маја, 1967 године. Овај догађај у младој парохији ожалостио је многе који су познавали благи и мио њен лик, и ако је она била с њима кратко време. У великој пратњи народ из Гере и околних места испратио је попадију Лелу на њен починак у Калумет Парк Гробље. Оставши сам, прота о. Ђорђе је морао, по речима једног болничког кателана "да почне живот из почетка". Но, он је са несмањеном ревношћу продужио своју пастирску службу, јер је истинита реч Божја да се "благодат Божја показује у човековој немоћи."

Пошто је купљена црквена зграда била привременог карактера то су се Управа и чланови дати на тражење бољег и већег места где би подијели свој будући верски и културни центар. За ту сврху изабран је Одбор од следећих лица: Бранко Тараило, Бранко Јочић, Мирко Анђелковић, Никола Стојсављевић, Живојин Зунић, Бранко Ђујић и свештеник о. Ђорђе Лазић. На ванредној скупштини у новембру 1965 претседник Тараило изнео је пред чланство пет различитих локација за куповину. После дуже дискусије велика већина чланова је решила да се купе 20 акера земље на 41 и Тес улици. Понуђена цена је била 40.000.00 долара. Решено је да се сваки члан опорезује са 250.00 долара да би се земљиште отплатило.

Из записника се види да је Канал 5 телевизије изашао да сними прославу Бадње вечери и налагање бадњака. Поред дискусија о разним друштвеним догађајима, највише времена је било посвећено до краја године договору о исплати новокупљеног земљишта. Овде ваља додати да је скупштина чланства од 7-ог фебруара 1965 године, једногласно потврдила употребу недељних ковертица.

Годишња скупштина чланства од 13 фебруара, 1966 године изабрала следећу Управу: ЂОРЂЕ ПЕЈОВИЋ, Претседник, МАРКО ЂУЉУЗ, Први потпретседник, НИКОЛА СТОЈСАВЛЕВИЋ, Други потпретседник, СВЕТИСЛАВ СТЕВАНОВИЋ, Трећи потпретседник, БРАНКО ЂУЈИЋ, Секретар, ЖИВАН ПЕКОВИЋ, Благајник, БРАНКО ТАРАИЉО, Рачуновођа, СТОЈАН ЗОЛЈЕНАЦ, Помоћни рачуновођа, ВАСО МАНОЈЛОВИЋ, ЈОВИЦА ЈЕРКОВИЋ, СТЕВО

КОШЧИЦА, МИХАИЛО ПАУНОВИЋ, ПЕТАР КАШИЋ, БРАНКО ЈОЧИЋ и МИЛАН МАНОЈЛОВИЋ, Чланови Управе. НАДЗОРНИ ОДБОР: ЈОВО АНЂЕЛИЋ, Претседник, РИСТО РАДОЈА и БОГДАН МАРКОШ, Чланови ШКОЛСКИ ОДБОР: РАДИВОЈЕ ЗЕЧЕВИЋ, Претседник, ИЛИЈА КАРИНА, РАТКО ЂОКОВИЋ и МИРКО САМАРЦИЋ, Чланови. ГРАЂЕВИНСКИ ОДБОР СТЕВО КОВАЧЕВИЋ Черман, ЂУРО ЧЕКАРМИШ, МИРКО АНЂЕЛКОВИЋ, РАДОВАН БОГОСАВЉЕВИЋ, НИКОЛА МИЛИЋ СТЕВО БАБИЋ и САВО УГРИНИЋ, Чланови ТУТОРИ: САВО ОБРЕТКОВИЋ, МИЛОШ САВИЋ, МИЛАН ВУЛЕТИЋ и ЖИВОЈИН ЖУЛИЋ.

Важни догађаји и одлуке у току 1966 године.

Адвокат Вендал Гoad изабран је за заступника црквеношколске општине у легалним стварима. Тај положај он до данас држи.

Планови и намере нове Управе управљене су у правцу исплате новог земљишта.

Парохија је била почаствована посетом Њихових Краљевских Височанстава Принца Томислава Карађорђевића и Принцезе Маргарете 6 априла 1966 године. После Благодарења у цркви, Црква св. Илије и Група за јединство из Ист Чикага приредили су увече свечани банкет у част високих гостију. То је био највећи друштвени догађај двеју парохија те године.

Цела парохија је била дубоко ожалостљена наглом смрћу епископа источноамеричког и канадског Стефана 11 маја, 1966 године. Владика Стефан је одиста био вољен и поштован од свих Срба на овом континенту. Свештеник и преставници општине учествовали су на сахрани у Аликвили.

У јуну 1966 епископ Јован шабачки и Стефан далматински дошли су у посету Српској Цркви у Америци. Црква св. Илије била је почаствована њиховом архијерејском посетом и у знак љубави и поштовања парохијани су им, даровали цео комплет архијерејских одежди. Приход са банкета одржаног у њихову част намењен је био манастиру Крки.

Годишња скупштина у фебруару 1967 задржала је исту Управу са Ђорђем Пејовићем на челу сем мањих измена. Финансиски извештај показује да се на купљено земљиште дугује још 14.000.00 долара.

У току 1966 године на седницама Управе и чланства највише се расправљало како отплатити земљиште. Из извештаја на ванредној скупштини у Априлу види се да дуг износи 10.765.00 долара. Пошто се од чланства није више могло добити то је на седници чланства у мају, 1967, решено да се овај остатак исплати из црквене благајне. То је и учињено и тако је имање постало својина цркве св. Илије. На банкету одржаном 29 октобра 1967 године спаљен је мориш. Те Недеље св. архијерејску литургију служио је епископ г. Фирмилијан уз асистенцију протојереја Д. Шуклетовића, Милана Бркића, месног свештеника и јерођакона Максима.

На једној седници решено је да се нашим војницима на фронту у Вјетнаму пошаљу пакети. Поверено је свештенику да то уради.

На годишњој скупштини од 4 фебруара 1968 године, изабрана је иста Управа са Ђорђем Пејовићем на челу, уз мање измене.

Ова Управа врши припреме за зидање сале на новом имању, и на ванредној скупштини чланства од 31 марта 1968 године, изабрани су Синаниски и Грађевински одбори.





**Burning of Land Mortgage 41st and Chase St.**

Годишња скупштина чланства 9 фебруара 1969 године бира нову Управу **СВЕТИСЛАВ СТЕВАНОВИЋ**, Претседник, **ДУШАН СИМИЋ**, Први потпреседник, **НИКОЛА СТОЈСАВЛЕВИЋ**, Други потпреседник, **САВО УГРИНИЋ**, Трећи потпреседник, **БРАНКО ЂУЛИЋ** Секретар, **ВАСО МАНОЈЛОВИЋ**, Благајник, **БОШКО ЋУЋУЗ** Рачуновођа, **ЖИВОЛИН ЗУНИЋ** Помолни рачуновођа, **СПАСО КУЖЕТ**, **ИЛИЈА МАРИЋ**, **ВЛАДЕ ИЛИЋ**, **МИРКО АНЂЕЛКОВИЋ**, **ГОЈКО ШОРМАЗ** и **МИЛОШ МИЛОШЕВИЋ** Чланови. **НАДЗОРНИ ОДБОР** **ПЕТАР КАШИЋ**, **МИЛИВОЈ ГУСКА** и **МАРКО ЋУЋУЗ**, **ШКОЛСКИ ОДБОР**: **БРАНКО ТАРАИЛО**, **МИЛУТИН ПОПОВИЋ**, **БОСИЛКА БРЕШИЋ**, **РАДЕ АДАМОВИЋ**, **МИЛИВОЈ УРУКАЛО**, **РАТКО РАДОЈА**, **МИРА САМАРЦИЈА** и **НИКОЛА ТАРАИЛО**. **ТУТОРИ**: **ИЛИЈА ТИЦА**, **МИМЧИЛО ИСАИЛОВИЋ** и **СТЕВО ИЉЛЕНЦА**.

Скупштина је решила да нова Управа припреми планове за зидање на новом имању.

У априлу ове године нашу парохију су посетили епископи: Њихова Преосвештенства Никанор, епископ бачки и Висарион, епископ банатски. Отвара се код банке рачун за Грађевински Фонд и у њега се улаже сума од 1000.00 долара, дар покојне Лепосаве Лучић.



При крају 1969 одржана је при нашој цркви прослава прослава 750-то годишњице оснивања Српске православне цркве. У јуну месецу одржан је банкет у почаст нашег победничког кошарачког тима на којем су били почасни гости Њихова Краљевска Височанства Принц Томислав и Принцеза Маргарета.

На седницама ове Управе и чланства много је дискутовано питање зидања на новом имању. Управа на челу са Светиславом Стевановићем посветила је томе проблему озбиљну пажњу и после дужег размишљања и на основу добијених обавештења дошла је до закључка да се за зад не преузима ништа. Годишња скупштина чланства од 8 фебруара 1970 године после дуже дебате донела је исту одлуку због лошег положаја имања и немања никакве

будућности на том месту. Скупштина је упутила нову Управу да тражи друго место. Изабрана је нова Управа за 1970 годину **РАДОВАН БОГОСАВЉЕВИЋ** Претседник, **ФИЛИП КАШИЋ**, Први потпреседник, **ЈОВО АНЂЕЛИЋ**, Други потпреседник, **СТЕВО КОВАЧЕВИЋ**, Трећи потпреседник, **ЖИВАН ПЕКОВИЋ** Секретар, **МИХАИЛО ПАУНОВИЋ** Благајник, **МИРКО АНЂЕЛКОВИЋ**, Рачуновођа, **ЛУБОМИР БЛАГОЈЕВИЋ**, Помоћни рачуновођа, **ИЛИЈА ТИЦА**, **РИСТО РАДОЈА**, **ЂУРА ЧЕКАРМИШ**, **МИХАИЛО БРАДАШ**, **БРАНКО РНИЋ**, **ИЛИЈА МАНОЈЛОВИЋ** и **ГОЈКО ШОРМАЗ**, Чланови. **НАДЗОРНИ ОДБОР** **ПЕТАР КАШИЋ**, **МОМЧИЛО ИСАИЛОВИЋ** и **МИЛАДИН ЈАСНИЋ**. **ТУТОРИ** **СТЕВАН ЂЕРИЋ**, **МИРКО СОВЛАНСКИ**, **СТЕВО ИЉЛЕНЦА** и **ВУКОЈЕ ЈАСНИЋ**. Претседник школског одбора **БРАНКО ТАРАИЛО**.

#### Куповина имања и зидање дома

Под новом Управом бира се Одбор за проналажење бољег места за нашу нову цркву. И заиста после краћег времена такво место је нађено на путу 55, улица Тафт Мерилвил. Овде би ваљало изнети како је дошло до куповине овог садашњег имања.

Сутрадан после храмовске славе св. Илије 3 августа, 1970 године, Стево Кошчица, кој је неуморно тражио лепо место за нову цркву исто као и Светислав Стевановић, позове свештеника да посу и виде једно имање на путу за Кровн Поинт. Без оклевања свештеник пође и пошто су побро разгледали обојици се место допадне. Одмах оду до купо-продајне фирме у Кровн Поинт која је то имање продавала распитају се ко је власник, колико је велико имање и која је цена. Добивши потребне податке они замоле компанију да скине знак за продају, јер би наша Црква то купила, и да ћемо ми колко сутра имати одлуку Управе о куповини а кроз који дан и решење чланства и да ћемо донети капару. Још исте вечери претседник Радован Богосављевић сазове хитно седницу Управе оду сви до имања, и пошто се свима имање допало то одлуче да сутрадан однесу капару компанији која је продавала и да се сазове ванредна скупштина чланства. Тако је и урађено. У суботу, 15 августа 1970 године, сазвана је скупштина која решава да се имање у величини од 20 екера купи по цени од 60.000.00 долара. Сви су чланови били задовољни са овим поступком Управе, јер је тиме учињен још један значајан корак у правцу остварења циљева Црквеношколске општине.

Ове смо детаље изнели да би показали како при указаној прилици у једном датом моменту, ваља без оклевања, колебања, несигурности, донети праву одлуку и одмах је у дело спровести. За такву одлуку треба смелост и вера у Бога и сећање на то да је црквена Управа са Радованом на челу испољила тог момента. Ми смо сви сведоци да није погреша.

Ускоро после овога, тромесечна седница чланства решава да се имање на 41 и Пес улици прода, а агенцији Душана Симића дато је да нађе купца. У припремању планова за зидање на овом новом имању замољен је Ђорђе Пејовић, архитекта, да се прими за чермана Грађевинског Одбора. Ђорђе се радо примио ове дужности на којој је остао све до данас.

Годишња скупштина чланства од 14 фебруара, 1971 изабрала је следећу Управу: **БРАНКО ЂУЛИЋ** Претседник, **МИЛЕ ЂУКИЋ**, Први потпреседник, **РАТКО ЋУЋУЗ**, Други потпреседник, **ЂОРЂЕ ПЕЈОВИЋ**, Трећи потпреседник, **СВЕТИСЛАВ СТЕВАНОВИЋ**, Секретар, **ВАСО МАНОЈЛОВИЋ**, Благајник, **БОШКО ЋУЋУЗ**, Рачуновођа, **ВЕЛИБОР ЂУРИЋ**, Помоћни рачуновођа, **НИКОЛА МИЛИЋ**, **ЈОВАН КОВРЛИЈА**, **ВЛАДЕ ИЛИЋ**, **ЂУРО СТАНОЈЕВИЋ**, **БРАНКО РНИЋ**, **КРСТАН БЕРИЋ** и **НИКОЛА ЈОЧИЋ**, Чланови. **НАДЗОРНИ ОДБОР**: **МОМЧИЛО ИСАИЛОВИЋ** Претседник, **БРАНКО ТАРАИЛО** и **ПЕТАР КАШИЋ**, Чланови. **ШКОЛСКИ ОДБОР**: **МИЛОМИР ЗДРАВИЋ**, Претседник, **МЛАДЕН**



МАКСИМОВИЋ ДЕСАНКА КАШИЋ, СВЕТОЛИК ЈАСНИЋ и НЕДЕЉКА БЕАДЕР, Чланови. ТУТОРИ: МОМЧИЛО ИСАИЛОВИЋ, ИЛИЈА МАНОЛЛОВИЋ СТЕВО ИГЛЕНЦА и ОБРАД ЛАЛИЋ. За чермана Финанциског Одбора изабран је МИЛЕ ЂУКИЋ.

Следеће три године за време управа којима је на челу био Бранко Ђујић испуњене су биле великим активностима на пољу изградње купљеног имања, важним одлукама и посетама црквених великодостојника. Одлучност и пожртвовање чланова опет је дошло до пуног изражаја.

Тако је 2 и 3 октобра, 1971 године, на позив Школског Одбора нашу парохију посетио епископ источнаошерики и канадски г. Сава у пратњи свог ђакона Стеве Степанова. После св. литургије одржан је у његову част банкет у руској сали, 45 и Мериленд улице. Банкет је био врло лепо посећен и народ је са великом пажњом саслушао говор епископа Саве о породици као првом и главном месту хришћанског васпитања.

Решено је да се место за пикнике засади дрвћем, и да се чланови замоле да сваки засади по једно дрво. То је ускоро и урађено.

Ванредна седница чланства од 23 октобра, 1971 године, донела је измену оних чланова црквених правила која говоре о дужностима и правима чланства. Такође је одлучено да се сваки члан опорезује са 500.00 долара ради зидања дома. Пензионерима и удовицама је остављено да приложе колико могу. Усвојен је план за зидање црквеног дома.

На годишњој скупштини чланства решено је да чланарина буде 35.00 долара по члану, плус 1.00 долар у недељним ковертицама, што значи да је сваки члан требао да плаћа 87.00 годишње. Скупштина је задржала исту Управу са Бранком Ђујићем на челу осим мањих измена. Претседник Школског Одбора је Душан Чекармиш.

Седница чланства од 14 јуна, 1972 године, решава да сами чланови саграде зграде за пикник: павиљон, кухињу, бару и тоилете. Ђорђе Пејовић се прихвата да изради планове за горње сврхе. Израчунато је да ће ове зграде коштати 6.335.92 долара. Чланови су замољени да сваки приложи по 100.00 долара да би се горњи рачун исплатио.

Прва седница Управе одржана на новом имању била је 21 јуна, 1972 године, а и црквена слава прослављена је на новом земљишту. Освећење зграда за пикнике обављено је 1 октобра 1972 године.

Годишња скупштина чланства од 11 фебруара 1973 године одређује да је пуноправан члан онај који уплати 35.00 и 52.00 у недељним ковертицама. Пуна чланарина је 87.00 долара. Потврђује се раније решење да је сваки члан обавезан да уплати 500.00 долара за подизање дома. Са малим изменама остала је иста Управа са Бранком на челу.

Рад и планови Управе и чланства у току ове године усређени су на то како да се дође до финансијских средстава за подизање црквеног дома. Управа решава да се у јесен, у новембру одржава тзв. ЈЕСЕЊСКИ БАЛ у корист Грчевинског сонда. Исте године у новембру одржан је први такав баљ.

Годишња скупштина од 10 фебруара, 1974, поред осталог решава да се 28 априла обави освећење земљишта за дом. Без даљњег оклевања треба учинити први корак у правцу зидања сале, јер ће то психолошки да делује позитивно на чланство. Изабрана је следећа Управа: БРАНКО ТАРАИЛО, Претседник, РАДОВАН БОГОСАВЛЕВИЋ Први потпретседник, МИХАИЛО ПАУНОВИЋ, Други потпретседник ИЛИЈА ТИЦА, Трећи потпретседник, ПЕТАР КОСТУР, Секретар, ЖИВАН

ПЕКОВИЋ, Благајник, СТЕВО СТЕВАНОВИЋ, Рачуновођа, СТОЈАН ЗОРЉЕНАЦ, Помоћни рачуновођа, МАРКО ЂУЏУЗ, ДУШАН СИМИЋ, ВУКОЈЕ ЈАСНИЋ, ИЛИЈА КАРНА, САВО УГРИНИЋ, ДУШАН ЧЕКАРМАШ и ДРАГАН ЈОКИЋ, Чланови, НАДЗОРНИ ОДБОР: БОШКО ЂУЏУЗ, Претседник, МИХАИЛО БРАДАШ и ПЕТАР КАШИЋ, Чланови. ШКОЛСКИ ОДБОР РАДИВОЈ ЗЕЧЕВИЋ Претседник/попуниће свој одбор/, ТУТОРИ: ЧЕДО МАМУЛА, ЖИВОЈИН ЗУНИЋ, СТЕВО ЂЕРИЋ и СТЕВО ИЉЛЕНЦА.

Изабрана Управа приступила је од првог дана врло енергично остварењу свог циља, подизање црквеног дома. У периоду од три године, за време претседништва Бранка Тараила, одржан је велики број седница и скупштина, на којима су донесене важне одлуке материјалне и административне природе, које су омогућиле да се за релативно кратко време доврши зидање дома.

Изабран је следећи Грађевински Одбор: ЂОРЂЕ ПЕЈОВИЋ, Черман, СТЕВО ДОБРИЈЕВИЋ, ПЕТАР КОСТУР, РАНКО ЂУЏУЗ, ВАСА КОСТИЋ, ДУШАН ЧЕКАРМИШ, МИЛИВОЈЕ УРУКАЛО и КЕН БУСЗЕК, Чланови. Такође је организован и Финанциски Одбор на челу са ИЛИЈОМ ТИЦОМ. На место Радивоја Зечевића, који је поднео оставку, изабран је ПЕТАР ЛАЛИЋ за Чермана Школског Одбора.



Освећење земљишта за дом обављено је у Недељу 28 априла, 1974 године. Архијерејску литургију служио је епископ г. Фирмилијан и осветио земљиште. Банкет је одржан у сали "САЛВЕЉИН ФАТЕРС", у 48 улици у Гери. Черман свечаности био је Михаило Пауновић.

У јуну месецу решено је да сама Управа буде главни контрактор и да се одмах приступи тражењу понуда од разних подконтрактора. Потписан је контракт са компанијом МАРТИН СУМ за постављање темеља и цементног пода. Образоване су групе за скупљање прилога. Леп број чланова је почео да уплаћује своју обавезу од 500.00 долара. Претседник Бранко извештава ванредну скупштину чланства 8 децембра, 1974 године, да ће зидање дома коштати 500.000.00 и да ће моћи да прими до 800 особа. Скупштина решава да они који буду уплатили своје обавезе уживаће специјални попуст приликом изнајмљивања сале. На истој скупштини усвојена је резолуција како да се и ко ће моћи да управља домом. Управа дома ће се бирати од чланства које је исплатило своју обавезу од 500.00 према дому Ове године одржан је ФЕСТИВАЛ/СЕРБФЕСТ/ у августу месецу. Главни черман је био Бранко Тараило.

Годишња скупштина од 9 фебруара, 1975 задржава исту Управу са Бранком на челу. Учињене су мале измене: за секретара је дошао Бранко Ђујић, а на место Душана



Симића и Драгана Јокића дошли су Петар Ђуџић и Петар Андрић. Из Управе је изашао и Душан Чекармић. Претседник Школског Одбора је Петар Лалић.

У фебруару 1975 године Управни Одбор прима са захвалношћу прилог Михаила Тривановића од 5.000.00 и Љубомира Ивановића од 1.250.00 у Грађевински фонд. Ванредна скупштина чланства од 27 априла, 1975 решава да се тражи од чланства позајмица са 8 о/о интереса. Годишња скупштина чланства од 8 фебруара, 1976 задржава исту Управу, сем што је претседника Школског Одбора узео Јово Анђелић, сада већ покојни, за тудоре су изабрани: Стево Игленца, Стево Ђерић, Драго Ђонлић и Шпиро Анђелић. Скупштина решава да се прихвате услови Гери Национал Банке и да се подигне зајам од 400.000.00 са интересном стопом од 9 и 3/4 о/о да би се што пре довршио дом. Васо Костић, инжењер из Чикага, који је учествовао у изградњи планова за дом, примљен је као почасни члан општине.

Главни догађај у току ове године био је освећење црквеног дома. У том циљу образовани су разни одбори. Черман је био сам претседник Бранко Тараило. Дом је освећен у Недељу 13 јуна 1976 године. После архијерејске литургије Н. Преосвећенство епископ г. Фирмилијан уз учешће свештенства; протојереја о. Ђуре Вучковића из Саут Бенда, протојереја о. Ђорђа Лазића месног пароха и јерођакон о. Максима, осветио велику салу за учешће великог броја народа. Кумови сале били су Бранко и Драга Јочић. Главни говорници на банкету били су: епископ г. Фирмилијан, Роберт Стоне, претседник Српског Народног Савеза и протојереј-ставрофор о. Душан Шуклетовић први свештеник ове парохије. Сала је била препуна народа.

Прва свадба у овој сали била је свадба Јованке Тице, кћерке Илије и Љубице Тице и њеног младожење Драган Дракулића.

Овде ваља споменути да су радове на дому, који нису захтевали стручне професионалне радике, добровољно су обавили чланови ове Црквеношколске општине. У подизању гвоздене конструкције велику су помоћ указали радници чланови Iron Workers, Local 395 & Operating Engineers Local 150.

Освећење дома престављало је завршетак друге фазе у изградњи предвиђеног верско-културног центра парохије св. Илије. Дом је подигнут да буде место културног и друштвеног живота, и главни извор прихода за подизање будуће цркве. Са великом двораном и нужним просторијама дом је од првог дана привукао пажњу народа из овог краја и одмах је изнајмљиван за банкете, свадбе, прославе, забаве, игранке и разне друге друштвене састанке. Сви услови, као положај свечан изглед сале, храна и услуга постојали су да би сала увек радила. Може се слободно рећи да дом испуњава своју одређену намеру. Први Одбор за црквени дом сачињавали су: ВАСО МАНОЈЛОВИЋ, ПЕТАР АНДРИЋ, ЈОВО МАНОЈЛОВИЋ и БОРА БРЕШИЋ.

У јесен исте године решено је да се постави асфалт на месту за паркирање, и да се од народа тражи да позајми 500.00 долара са интересом од 8 о/о годишње.

Са овим је Бранко са својом Управом завршио главни посао и на годишњој скупштини од 27 фебруара, 1977 за претседника је изабран ЂОРЂЕ ПЕЈОВИЋ са следећом Управом: БРАНКО ЂУЈИЋ Први потпретседник, МИХАИЛО ПАУНОВИЋ, Други потпретседник, ПЕТАР ЂУЏИЋ, Трећи потпретседник, МИРКО СОВЉАНСКИ Секретар ВАСО МАНОЈЛОВИЋ, Благајник, БОШКО

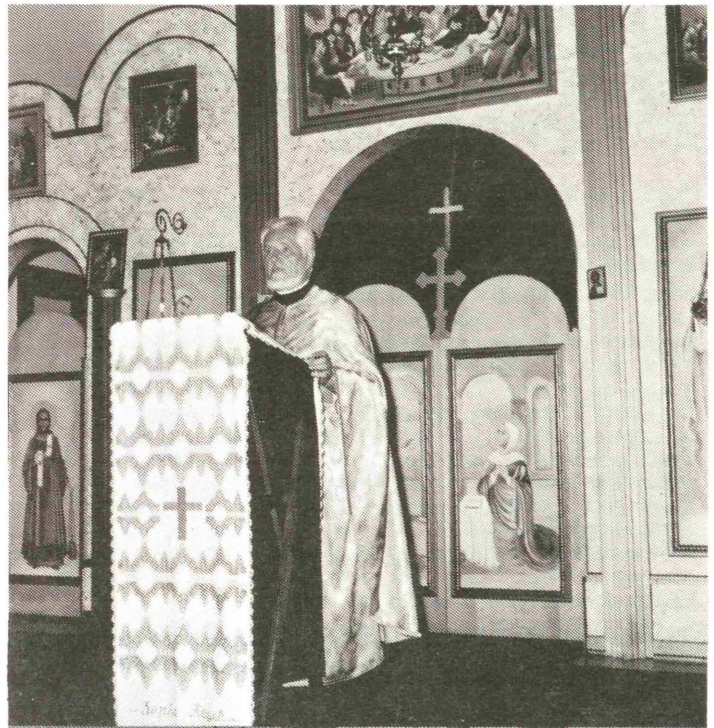
ЛАЛИЋ Претседник /допуниће свој одбор/. ТУТОРИ: МИЛОШ СТОЈАНОВИЋ, СТЕВО ИГЛЕНЦИЈА, МОМЧИЛО ИСАИЛОВИЋ и НИКОЛА САМАРЦИЈА.

## Зидање Цркве

Главни циљ управа до 1980 године, са Ђорђем као претседником, био је да остваре последњи и главни циљ општине, да подигну цркву. Многобројни састанци Управе и Грађевинског Одбора, и чланства имали су као главни предмет разговора како да се дође до потребних финансијских средстава за подизање цркве, кога изабрати за архитекту, у каквом стилу подићи цркву и ко ће руководити пословима око изградње.

Ванредна скупштина од 27 јуна, 1977, решава да се црквена зграда на 41 и Адамс улици прода. После дужил преговора са заинтересованим странком решено је да се зграда прода за 55.000.00, с тим да 20.000.00 буде у готову, а остало у месечним отплатама од 315.00 долара. Крајем августа 1977 године, црква је премештена у дом на 870 Тафт улици, у Мерилвилу, и богослужења су се до Ускрса 1983 обављала у једној већој соби. Сва венчања и сахране обављане су у цркви св. Великомученика Ђорђа у Шерервилу, који су на 4 Црквеношколска Управа и свештеник врло радо и брски уступила. Ово спомињемо овде са искреном захвалношћу.

Ове године млади људи парохије основали су Српско-Амерички атлетски клуб са циљем да оспособе парцелу земљишта за пикнике за забављање школске деце. Њихов пран се уклапао са планом општине да се



Last service on 41st and Adams Streets, Gary.

земљиште унапреди и искористи за спортске сврхе. Од прихода скупљеног од забави, игранки и др. они су купили и инсталирали разне деце справе и игре и тако омогућили деци да и они имају у чему да проводе време док су се њихови родитељи забављали на пикнику. То је коштало преко 6.500.00 долара. Поред овога Клуб је о своје трошку послао 1978, 1979 и 1980 године кошарачке тимове на турнир Српског Народног Савеза. И ако сад неактивни чланови клуба су у лепом сећању код деце који користе плод њиховог старања и њихове дарежљивости. Сада покојни Милан Вулиновић и Вукоје Јаснић остали су у лепој успоми Клуба као велики помагачи Клуба.



На годишњој скупштини од 12 фебруара, 1978, види се из извештаја чермана дворане, Бранка Тараила, да је изградња дома коштала 803.924.00 долара, укључујући намештај и кухињу. Овде ваља споменути да је Коло Српских Сестара приложило 20.000.00 долара за снабдевање кухиње потребним стварима. Школски Одбор је проширен од 5 на 9 чланова. Предлог да и жене поред својих мужева постану чланови пропада овом приликом. Скупштина је задржала исту Управу, сем мањих измена.

Главни догађаји и одлуке  
у току 1978 године

Извршено је освећење земљишта за цркву у Недељу, 4 јуна, од стране месног свештеника о. Буре Вучковића из Саут Бенда, о. Драгољуба Павичевића из Шерервила и протођакона о. Петра Милошевића.

Седница Управе и Грађевинског Одбора решава да се сваки члан опорезује са 500.00 долара за године 1978 и 79, и да се свака породица замоли да позајми општини 2.000.00 са каматом од 9 о/о. Од више архитеката изабран је г. Константин Зурдумиз из Канаде, да изради планове нове цркве и поднесе чланству на одобрење. На ванредној скупштини од 2 јула 1978 г. К. Зурдумис подноси израђени план цркве, школе и парохиског дома. План предвиђа цркву у српско-византиском стилу са 5 кубета, што одговара замисли и жељама Управе Грађевинског Одбора, свештеника и народа, и он се усваја. Изградња цркве и школе према прорачуну архитекте треба да кошта до 1.200.000.00 долара. Скупштина је усвојила план Управе о опорезивању свакога члана са 500.00 долара за две године, и тражење истовремено позајмице од народа. Господину К. Зурдумису у изради инжењерских планова помогао је г. Жарко Секерец инжењер из Гере.

Пошто се добијање дозволе од надлежних власти за почињање радова на новој цркви могло добити само пошто се уведе канализација, то Управа решава да се приступи увођењу канализације. Радови ће коштати до близу 34.000.00 долара. Треба одмах положити 6.000.00.

Управа извештава скупштину чланства од 11 фебруара, 1979 да су у току разговори са разним контракторима за радове на цркви. Са малим изменама остаје иста Управа са Ђорђем Пејовићем на челу. У току су радови на постављање темеља за цркву, школу и парохиску кућу. Освећење темеља нове цркве обављено је у Недељу, 23 септембра 1979, од стране епископа г. Фирмилијана, уз асистенцију месног свештеника, о. Јанка Трбовића, о. Драгољуба Павичевића и протођакона Петра Милошевића, секретара епархије. На банкету је главни говорник био Његово Краљевско Височанство Престолонаследник Александар Карађорђевић.



Bishop Firmilian blesses cornerstone of church, 1979.

Нова Управа је изабрана на годишњој скупштини од 24 фебруара, 1980 године, са ЖИВАНОМ ПЕКОВИЋЕМ као претседником. У њу су ушли: МИХАИЛО ПАУНОВИЋ, Први потпретседник, РАДОВАН БОГОСАВЉЕВИЋ, Други потпретседник, АНКА ТУМБАС, Трећи потпретседник НИКОЛА ЈОЧИЋ, Секретар, РАТКО РАДОЈА, Енглески секретар, /касније преузео Душан Чекармиш/, МАРИЈА СТЕВАНОВИЋ, Рачуновођа СТОЈАН ЗОРЛЕНАЦ, Помоћни рачуновођа, ИЛИЈА МАНОЈЛОВИЋ, СТЕВО КОШЧИЦА, МИЛАДИН ЈАСНИЋ и ДУШАН ЂУКИЋ, Чланови. НАДЗОРНИ ОДБОР: ПЕТАР КАШИЋ, МИРКО АНЂЕЛКОВИЋ и БРАНКО ЈОЧИЋ. ТУТОРИ: НИКОЛА САМАРЦИЈА, СТЕВО ИГЛЕНЦА и МАРКО ПЕТРОВИЋ. ШКОЛСКИ ОДБОР СТЕВО ИГЛЕНЦА, Претседник, ДУШАН МАНОЈЛОВИЋ, ИЛИЈА МАНОЈЛОВИЋ, ЉУБОМИР САМАРЦИЈА, млађи МИЛИ ПОПОВИЋ, СОФИЈА ЂУЈИЋ, ДУШАНКА СТОЈСАВЉЕВИЋ и ЈЕЛЕНА ПЕТРОВИЋ.



Нова Управа је са великим еланом и још енергичније приступила добршењу започетог посла. Одржани су небројени састанци Управе и Грађевинског Одбора седнице чланства, састанци са контракторима са архитектором ит.д. Такав рад и финансијска помоћ чланства учинили су да је црква и школа са свештеничком кућом били под кровом до краја 1982 године.

Живан Пековић, Марко Ђуђуз и Михаило Пауновић престављали су црквеношколску општину на црквенонародном Сабору у септембру месецу 1980 године.

На годишњој скупштини од 8 фебруара, 1981, претседник извештава да су темељи за цркву и школу завршени и да је свештеничка кућа под кровом, остаје да се подигну зидови с поља и кућа доврши изнутра. Црквеношколска општина и Савезно друштво "Србија" били су домаћини кошаркаског турнеја у Мерилвилу у 1980 години. На основу решења Црквено-народног Сабора о обавезама општина према Епархији, решено је да се чланарина подигне на 100.00 долара, плус 20.00 на име судских трошкова за три године. Са малом исменом остала је иста Управа.

На ванредној скупштини чланства од 22 марта, 1981, одлучено је да се подигне зајам у Гери Национал Банк у висини од 1.000.000.00 долара са интересом од 18 о/о. Усвојен је такође план Управе да сваки члан плати за четири године суму од 2.000.00 /500.00 годишње/, а да се они који не дају посећају и замоле да и они помогну своју цркву. Истакнуто је да усвајање овога плана не ослобађа од раније обавезе од 500.00 оне који нису испунили.





Зајам је подигнут 1982 године код Гери Национал Банке са 18 о/о интереса.

Годишња скупштина у фебруару 1982 године задржала је стару Управу са Живаном Пековићем на челу, сем мањих измена. Са истом снагом Управа продужује посао на довршењу цркве и школе, у чему успева тако да зидарски радови споља били су завршени. Са својих пет кубета црква се винула у висину и лепотом стила задивљава пролазнике.

У току ове године наручене су у Грчкој преко архитекте Ђ. Зврдумиса плавне ствари за цркву св. престо, иконостас, певнице, налоњи за иконе, крстови на кубетима, полилеји, унутрашње електричне лампе, спољне лампе. Наручено је у Грчкој због повољнијих цена. Прозори су наручени код Фраеклин Арт Комп. у Колумбусу, Охајо. Осим дрвеног дела иконостаса све су ове ствари дар парохјана цркве св. Илије.

На годишњој скупштини од 13 фебруара, 1983 изабрана је нова Управа са МИХАИЛОМ ПАУНОВИЋЕМ на челу. У њу су ушли: БРАНКО ТАРАИЛО, Први потпреседник, ДУШАН ЂУКИЋ, Други потпреседник, СТЕВО БАБИЋ, Трећи потпреседник, МИЛОРАД СТОЛИЋ, Секретар, МИРКО СОВЉАНСКИ, Благајник МИЛОРАД ЛАЛИЋ, Рачуновођа, СТОЈАН ЗОРЉЕНАЦ, Помоћни рачуновођа, СТОЈАН ТРАВИЦА, РЕТАР КОСТУР, МИЛАДИН ЈАСНИЋ, ИЛИЈА КАРНА, ДУШАН АНЂЕЛИЋ и ОБРАД ЛАЛИЋ, Чланови. НАДЗОРНИ ОДБОР: ПЕТАР ЂУЏУЗ, МИЛОШ МИЛОШЕВИЋ, ВАСО МАНОЈЛОВИЋ, ТОФОРИ: ПЕТАР ЈАКОВЉЕВИЋ, СТЕВО ИЋЛЕНЦА и МОМЧИЛО ИСАИЛОВИЋ. ШКОЛСКИ ОДБОР: СТЕВО ИЋЛЕНЦА, Претседник, ДУШАН МАНОЈЛОВИЋ, БОШКО ШАРАЦ, МИРКО ЈАКШИЋ, ВАСА ПОПОВИЋ, НИКОЛА БОДРОЖИЋ и ДУШАН ЧЕКАРМИШ.

Нова Управа је продужила послове претходне Управе на довршењу храма изнутра и на уређењу улаза и прилаза храму. За време ове Управе наручена су и три мозаика: над главним улазом и над вратима северне и јужне стране. Стављени су крстови на кубетима и врше се припреме за освећење храма које је заказано за 29 октобар, 1983 године. Једну крупну ствар коју је садашња Управа успела да уради је смањење процента на позајмицу у банци са 18 о/о на 13 о/о. Тиме је у многоме олакшала општини терет дуга.

И овде ваља споменути да су и на цркви и на школе сами чланови општине радили послове који нису захтевали стручност радника. И овом приликом су Iron Workers - I, Local 395 ..... Operating Engineers - Local 150, поклонили свој рад на подизању гвоздене конструкције. Ови добровољни радови уштедили су велику суму новца црквеношколској општини. Такође и дизалице за састављање крстова и стручни радници за тај посао, које је добио наш члан Милан Манојловић, кроз своје пријатељство, много су допринели смањењу трошкова на довршењу цркве. Ми то истичемо овде са великом захвалношћу.

Пред вама је, драги читаоци, приказ оснивања, развика и успеха једне црквеношколске општине осредње величине, која броји нешто више од 200 пуноправних чланова. За једно релативно кратко време она је постигла

велики успех на мање више материјалном плану. Нарочито кад се узме у обзир да је пре 20 година почела од ничега а сад поседује један велики центар који краси велелепна црква у српско-византиском стилу а око ње пространи црквени дом школска зграда, парохиска кућа и зграде за пикнике. Кад се још узме у обзир да парохју у огромном броју сачињава обичан радник да у њој нема трговаца или бизнисмена, онда се успех показује још у лепшој ложи. То је постигнуто благодарећи на првом месту помоћи Божјој, затим свести, јакој вољи и пожртвовању чланова и парохјана, и разумом, способном и одлучном вођству.

Овај приказ био би непотпуно ако се не би казала која реч и о другој страни живота цркве парохје св. Илије о духовној страни. Ни та страна није занемарена. Уложен је сав труд свештеника да се код парохјана развије јачи хришћански живот; да њихова вера у Бога буде жива вера, која ће се одржавати у њиховом свакодневном животу, у кући на послу, а не само на уснама; да се обраћају Богу увек и за сваку ствар, пошто је Он непрестано раширених руку окренут њима; да поштују Недељу као Божји дан и буду у цркви на молитви; да у време поста, посте, исповедају се и причешћују, дајући и пружајући тако својој деци пример истинске и живе вере. Не знам колико сам у томе успео, али могу скромно рећи да је и у том погледу учињен напредак. То ће показати блиска будућност, јер сам се највише обраћао деци.

Парохју св. Илије карактерише бубоморно чување јединственог православног обичаја Крсне Славе. Сваки дом свечано прославља своју славу, и то само оног дана кад пада по календару. Велика је жеља готово сваке породице да им о слави свештеник дође у кућу и обави славски обред. Свештенику њиховом је најжалије кад није у могућности да то учини.

Држе се углавном два главна поста, када се велики број парохјана исповеда и причешћује. Деца и омладина се обавезно причешћују прве суботе поста, ако је пре ње довољан број дана одређених за пост. Има причасника и за време Госпојинског поста. Леп број породица пости посне празничке дане, као Усековање, Крстовдан, Преображење, да не говоримо о Бадњемдану и Великом Петку.

Са освећеним новим храмом верујем да ће још већи број долазити у цркву.

Разводи бракова су врло, врло ретки готово непостојећи. Код већине родитеља преовлађује убеђење да је важније да један родитељ буде са децом, него да и он зарађује, а децу оставе саму или бризи другога, макар се у нечем и оскудевало.

Доста њих настојава да одрже своје покрајинске обихаје о Божићу Ускрсу приликом крштења, свадбе, сахране и парастоса. Сећају се својих умрлих и дуго их жале, онако како се то радило у старој домовини.

Све ово речено, и у првом и у другом делу овога приказ, сачињава лик парохје цркве св. пророка Илије. Остало је да се доста уради, што ће Божјом помоћу духовни пастири и световњаци управници урадити у будућности, на славу Божју, а на углед цркве св. Илије у Мерилову.

Услишио сам молбу твоју којом си ме молио; осветио сам тај дом који си сазидао да ту најестиме име своје до века; и очи ће моје и срце моје бити онђе вазда' / 1. Царевима 93/



## ЦРКВЕНА ШКОЛА СВЕТОГ ИЛИЈЕ

Са оснивањем црквеношколске општине цркве св. Илије организована је и Црквена школа. Циљ је школе да децу и омладину научи истинама православне хришћанске вере и да их упуту у хришћански живот сходно учењу Господа Исуса Христа. Сходно црквеном уставу старешина школе је свештеник који управља и назјрава школским радом. Он бира међу парохијанима лица да предају у школи и предлаже их епископу на одобрењу. О материјалном издржавању школе брине се Школски Одбор.

Црквену школу посећује до осамдесеторо деце. Ранијих година било је до 120 и више. Међутим сада у нашој парохији има мање деце школскога доба. Када наталитет порасте биће опет више школске деце, надамо се.

Ученици су подељени у осам разреда и два предшколска одељења за децу од 4 и 5 година старости.

У школи се предаје по програму Православне хришћанске комисије за васпитање, који је одређен од наших врховних црквених власти. Уз њега се додају специфичности српског православља - српска православна традиција

Школа почиње у септембру са призивањем Светога Духа после св. литургије, а завршава се у јуну благодарењем, заједничким ручком са родитељима и поделом награда и сведочанстава школској деци. Сваке године деца се изводе на излет.

Недељом на литургијама деца служе у олтару и читају по распореду апостол и антисоне о празницима.

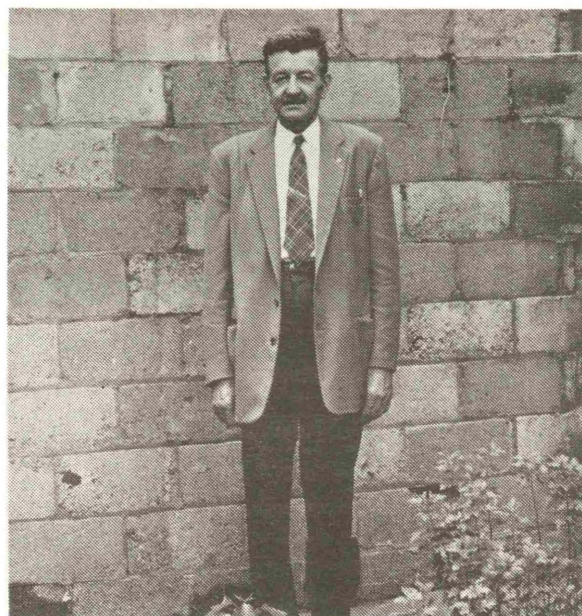
При школи постоји одељење за српски језик са четири разреда и предшколска одељења. Српску школу посећује по педесеторо деце, од којих велика већина зна српски да говори.

У оквиру школског рада постоји Дечји хор и Фобклорна група, који иступају на програму приликом разних свечаности и забава, особито о светосавској прослави.

Са овом годином часови веронауке и српског језика одржаваће се у новој школској згради у којој сваки разред има своју одвојену учионицу. То ће у многим олакшати рад наставницима а деци дати могућност да са већом пажњом и јачом вољом прате предавања и учествују у разним активностима, што опет треба да омогући већи успех у раду школе.

Овом приликом и на овом месту, као старешина Црквене школе ја хоћу да се захватим свим наставницима и веронаучне наставе и српског језика, и певања, на њиховом добровољном труду и пожртвовању у важном послу васпитања наше деце и омладине. За будућност наше српске православне парохије, и Српске Цркве уопште то је најважнији жосао који они обављају. Нека их небески Учитељ награди његовим божанским даровима за њихов велики допринос Његовој светој саборној и апостолској Цркви.

о. Ђорђе Лазич

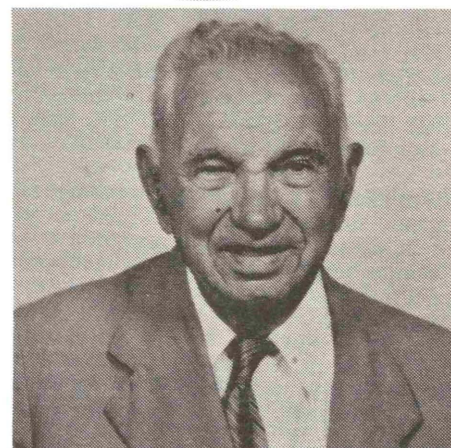


**+ МАРКО МАРЈАНОВИЋ  
ВЕЛИКИ ДОБРОТВОР**

Рођен 1887 у Лушци Паланка, Сански Мост дошао у Америку 1911 године и настанио се у Гери. Радио дуго година у млекари Михаила Дучића. Браг му је био свештеник. Веома благородне природе и ретко религиозан, чика Марко како смо га сви звали, редовно је долазио у цркву и о свим постовима је постио и причешћивао се Читао је често апостол и волео да поји. Познао је поредак богослужења и осмогласник.

У свом тестаменту завештао цркви св. Илије 3.000.00 долара и тиме постао велики добротвор.

**БОГ ДА ГА ПРОСТИ !**



**+ МИХАИЛО ТРИВАНОВИЋ  
ВЕЛИКИ ДОБРОТВОР**

Рођен 1898 у селу Жут, Двор на Дрини. Био Привредников питомац Дошао у Америку 1906 године, као младић од 18 година, и 1907 сенастанио у Гери, која је тада била покривена шумама. После дужег пресељавања настанио се најзад за стално у Мичиган Сити где је остао до своје смрти. Бистар и вема разуман Михаило је врло лепо говорио енглески, као ретко који Србин, и ако није свршио никакве школе

Завештањем од 5.000.00 долара постао је велики добротвор цркве св. Илије.

**БОГ ДА ГА ПРОСТИ !**



## КОЛО СРПСКИХ СЕСТАРА ЦРКВЕ СВ. ИЛИЈЕ

Са оснивањем Црквеношколске општине св. Илије указала се потреба да се одмах приступи и оснивању Кола Српских Сестара. Са тим циљем новоизабрани председник Бранко Тараило сазвао је општи састанак свих жена, припадника цркве св. Илије, за 8 шарт, 1964 године у просторијама новокупљене цркве. На том састанку основано је Коло Сестара, са главним циљем да помогне младу црквену заједницу у њеним настојањима да се формира у редовну црквеношколску општину.

После краће дискусије изабран је следећи Управни Одбор:

Претседница	Јелена Пековић
Прва потпреседница	Јелена Стојсављевић /упокојена/
Друга потпреседница	Милка МамулаСекретарица
Секретарица	Вера Јерковић
Благајница	Евица Коврлија
Рачуновођа	Љубица Ђансон
Публициста	Љубица Кошчица

Одбор за друштвене активности  
Софија Зорљенац Зорка Исаиловић Ана Рункић  
Мара Јакшић и Јелена Анђелић  
Надзорни Одбор: Вероника Цимеша/упокојена/,  
Јованка Анђелић, Смиља Пуповац и Сила Илић  
Болеснички Одбор: Мара Бабић, Мара Јакшић и Нен Борак  
Одбор за Правила: Марија Стевановић Љ. Манојловић,  
Милица Милак и Сандра Ђонсон

Чим је Управа изабрана, одмах је једногласно одлучено да Коло носи име: КОЛО СРПСКИХ СЕСТАРА ЦРКВЕ СВ. ИЛИЈЕ. Госпођа Сава Ракетић из Саут Чикага је била гост на овом састанку и даровала новоосновано Коло са лепим прилогом за које су јој наше сестре увек захвалне.

На овом састанку Сестре су одлучиле да за Крсну Славу узму празник Духове и прву Славу Коло је проставило 21 јуна. Колач који је спремила сестра Смиља Ђуђуз, пререзао је Њ. Преосвештенство епископ г. Фирмилијан.

Радован Богосављевић је замољен да буде Кум Кола, чега се он врло радо примио, и остао кум до своје смрти. Нека му је вечан помен

Најважнији задатак новоизабране Управе и чланства је био да се што пре дође до финансијских средстава тако да се за Ускрс и на дан освећења да један прилог. То је постигнуто кроз разне друштвене активности и скупљање прилога. То је остао као главни задатак свих следећих Управа све до данашњег дана. Посуђе и друге ствари за малу кухињу, потребе храма и разне друге потребе организације спудале су у одговорност и обавезе Кола, и помоћ је указивана кадгод се осећала потреба.

Кад је 1970 године купљено имање у Мерилвилу као будући центар цркве св. Илије, Коло Сестара је приступило остварењу давно очекиваног сна. Нарочито тзв. "Голден Акаунт" је установљен у који су уношени сви приходи, који нису били потребни за хитне обавезе Кола. Из тог рачуна требало је платити будуће потребе сале парохиске куће, школе и цркве. Пуно је постигнуто на овај начин. Први задатак је био да се кухиња снабде са посуђем и осталим прибором за које је трошено двадесет хиљада долара. У новој парохиској кући Коло је снабдело дневну собу и трпезарију са скупocenim намештајем, све собе са дивно израђеним завесама, све у вредности десет хиљада долара.

У току протеклих година није било догађаја или свечаности у животу парохије а да сестре нису учествовале свим својим снагама и допринеле успеху. Славе, спорстички турнири, годишњи фестивали, јесењи батови и безброј других догађаја, у свим овим активностима сестре су са вољом испуниле племенити задатак свог Кола.

Следеће сестре су служиле као претседнице Кола од оснивања:

Јелена Пековић, 1964 - 1965 - 1966  
Зорка Исаиловић, 1967  
Деса Кашић, 1968 - 1969  
Јованка Анђелић, 1970 - 1971  
Софија Зорљенац, 1972 - 1973 - 1974  
Јелена Стојсављевић, 1975 - 1976  
Драгиња Вуловић, 1977 - 1978  
Јованка Анђелић, 1979 - 1980 - 1981 - 1982

Управа Кола 1983:

Јованка Анђелић	Претседница
Мира Костур	1. претседница
Кларис Угринаћ	2. претседница
Џекелина Брадаш	3. претседница
Јелена Пековић	секретарица
Милосава Поповић	благајница
Анђа Вулиновић	рачуновођа
Даринка Пејовић	публициста

Надзорни Одбор:  
Душанка Глишић, Вера Јерковић, Зора Кошчица  
Болеснички Одбор:  
Милка Поповић и Софија Зорљенац

Следеће сестре су почеле остварење заједничког сна али су биле позване од Господа не дочекавши довршење наше лепе цркве св. Илије.

Вероника Цимеша  
Ђука Добријевић  
Савета Илић  
Стојка Јаснић  
Мила Лађевић  
Протиница Евица Лазић  
Зора Личанин  
Анђа Мандић  
Ката Меанџија  
Драгица Пилиновић  
Јулка Перић  
Милица Предовић  
Марија Рајић  
Нина Скуратовски  
Анк Стојсављевић  
Јелена Стојсављевић  
Мара Тараило  
Ана Трбовић  
Ката Тривановић  
Јулка Васић  
Мили Јантс

ВЕЧНА ИМ ПАМЈАТ !



Црква, посвећена Светом Пророку Илији је карактеристична грађевина византиског типа, по угледу на архитектуру Моравске Школе у Србији. За основни облик узета је светогорска варијанта византиске грађевине тако звани ТРИКОНХОС, са три апсиде - олтарског и два бочна, које су служиле за певнице. Ова и оваква основа одговарала је цркви за потребе службе. Споља и изнутра зграду је уметнички обрадио архитекта.

Украси дају грађевини уметнички изглед са тежњом да се фантазија и богаство у разлици развије до максимума. Све је на фасади хармонично распоређено и приближно исте размере али је, испод самог крова, све богато у безброју и разлици мотива.

Ово је тип чистог уписаног крста комбиновано са Триконхос решењем.

Црква се састоји од пет кубета.

Ова идеја са пет кубета, не почиње из практичне потребе, већ је прежено естетичке природе и резултат је тежња да се спољашности зграде да живљи и богатији израз. Пластика основе масе је нежно распоређена и скоро вајарски третирана. Ова грађевина се тако, са идејом ефеката спољашности уздиже до истините оригиналности. То, у толикој мери да се, с правом, може рачунати као прави споменик архитектуре целог тог византиског стила.

Пет кубета, у религији, имају своју специјалну намеру. Главно кубе у овом случају је у свему према основи чистог уписаног крста. Кубета су специјално грађена за себе. Свако кубе за себе представља јединствену целину и архитектуру. Украшена каменним стубовима и сводовима у цигли, док су прозори са обојеним фрескама на стаклу. Главно кубе има прозоре са фрескама светаца, у овом случају, пророцима, чије је место, по црквеним канонима, код главног кубета у оквиру са иконама Пантократора и апостола као целина.

Остала четири кубета су са обојеним прозорима од којих су неколико карактеристична са облицима звона. Ма да су ова четири по црквеним канонима намењена јеванђелистима, облик звона је употребљен да се означи да кубета имају и црквена звона, уместо звонаре као посебне грађевине.

Архитектура цркве је веома богато изражена употребом камена и цигле. Нарочита пажња је посвећена детаљима. Улаз у цркву са рељефним каменним порталима, розетама и стубовима. Поред стубова су пиласстри израђени у декоративном облику исто тако испољени на угловима зграде и између прозора.

Сви прозори су рељефно декорисани тако да сваки ствара једну целину за себе.

Сви ови елементи вертикалног карактера су повезани хоризонталним декорацијама у облику венаца. За ове венце су употребљене цигле

постављене дијагонално тако да стварају решеткасте зупце.

Обзиром на положај, ове хоризонталне цигле, са једним слојем дијагонално постављене цигле на нижем и средњем делу висине зграде. Главни венац, испод самог крова, има два реда дијагонално постављене цигле.

Све ове декорације повезане, дају целину и хармонију уметничког карактера и величанственост зграде.

Главни прозори цркве су украшени обојеним стаклом у виду розета разноврсног карактера.

Тежња је била да се употреби уметнички изражај који ће исто тако да се улије у целину архитектуре са намером да привуче пажњу посматрача.

Као целина спољна архитектура заиста привлачи пажњу. Често због спољнег изражаја цркве унутрашњост се запостављала. У овом случају циљ архитекте је био да прикаже архитектонски изглед цркве не само споља већ да гледалац буде заинтересован да види и унутрашњу архитектуру цркве.

Унутрашњост цркве је архитектура зграде за себе.

Улаз у цркву, нартхекс, је украшен гравираним прозорима и вратима. Унутра у цркви виде се високи сводови наслоњени на витке стубове, купола главног кубета и хиљаде дугиних боја, које се преламају са прозора обојених фрескама светаца. Сводови се нежно повијају и као маслинове гране носе црвене свећњаке са иконама и верским епизодама исплетене у жутом маталу.

Испред олтара је иконостас украшен иконама. Иконостас, израђен по угледу на чувене иконостасе у Србији, од ораховине у дуборезу представља врховни положај и изражај уметности на светом делу цркве - код олтара.

То је једна деликатна врста дубореза, који привлачи нарочиту пажњу, обзиром да се у дуборезу јасно изражава историја старог и новог завета. То је у ствари и најизразитији део унутрашње архитектуре цркве.

Заједно, спољња и унутрашња архитектура храма, представљају јединство уметничког карактера.

Храм, као такав, заиста уздиже посматрача до небеса.

Српском народу храм је био од великог значаја и главно место да изрази религиозно веровање, одржи културу и уметност. Храм је био светло и жижа културе, српског имена, историје и традиције.

Далеко од домовине, у новој средини Српски Народ одржава своја веровања, културу уметност и традицију. Овај храм, типично Српско Византиског карактера је заиста светлост кандила и Српски Народ је поносан да је храм саграђен за њих и од њих.

Архитект Константин Зурдумис



# TWENTY YEARS OF NOBLE WORK—

May the Lord our God be with us as He was with our fathers; may He never leave us or forsake us. May He turn our hearts to Him, to walk in all His ways and to keep the commands, decrees and regulations He gave our fathers ...

1 Kings 8 : 58

## HISTORY OF ST. ELIJAH CHURCH

---

The State of Indiana is bounded on the north by Lake Michigan and the State of Michigan, east by Ohio and Kentucky, south by Kentucky and west by Illinois. The greatest production in the northwest portion of the state is steel, where Serbs flocked by the thousands to work in the mills.

Gary was a sand dune in 1905 when United States Steel Corporation located its mills here. That was the time when the first trickle of Serbs came to Indiana, although there were already a few who had settled here earlier.

The town of Merrillville did not exist yet. It was open fields and a few dairy farms. Pottawatomie Indians first lived here, enjoying the dense forests and lakes for their fishing and hunting expeditions. Frontiersmen made the area which was to become Merrillville a popular stop for wagon trains bound for Chicago, Joliet and points west.

Merrillville received its name from brothers William and Dudley Merrill who had a great impact on the town's early growth.

Merrillville was still called Ross Township when the second wave of Serbs migrated from Europe. They followed the pioneer serbians who came in droves before and after World War I. When their birthland fell to communist rule following World War II, they crossed the ocean from many places, to settle in Gary and surrounding communities. It was early 1950.

Like the old pioneers they worked hard, bought homes, educated their children and agreed that America is a democratic country where a man can do as he wishes with his life and his destiny.

When the decade of the sixties began Matthew Welsh was governor of Indiana, John F. Kennedy was president of the United States. The Atomic Age had just celebrated its 20th Anniversary. The late George Chacharis was mayor of Gary and the population stood at 178,320. Homes in Glen Park were offered for sale at \$16,900 and people were eyeing the outreaches of the city in search of a plot of land or a country home. They looked to Ross Township as the ideal place.

St. Sava Serbian Orthodox Church at 13th and Connecticut Street, was the center for their religious needs and social gatherings. Life was almost perfect.

But in the 1960s rumblings were heard. People learned of unrest stirring the tranquility of serbian religious centers throughout the land. They shrugged it off; it was no concern to them personally. The faint signs of discontent refused to go away, however. The eruption began to cut deep effecting serbian church-communities throughout America and Canada.

Soul-searching, wavering back and forth, indecision, hand-wringing, weeping and wailing became the norm. Meetings disrupted, bitter confrontations, leaving in its wake the destruction of families, friendship and differences that shook the very foundation of this ancient religion. It would not end for years, taking the debate to the civil courts until it reached the highest legislative body in the country, the United States Supreme Court.

The Serbian people were caught in the eye of the storm and it left its indelible imprint on all who were effected.

The present Saint Elijah Serbian Orthodox Church was officially conceived in February 1964. But a good year prior to this official beginning there were a few who saw where the turmoil was leading. They painfully prepared for the sad day when some would decide to cleave to the Mother Church and some would make the break.

Clusters of men gathered together to discuss the events as they transpired. Meetings were called in private homes, in basements, street corners, wherever it was convenient and expedient. Sacred values and inner beliefs were examined. What might have been, what should have been, what wiser course could have been followed was explored in depth. The founders and followers of the church of St. Elijah vowed to continue spiritual ties with the Mother Church. It was a decision which effected their lives and those of us who came afterward.

The account of the founding and the decisions of two decades is written here as guidelines for future generations. Minutes of regular meetings, recorded on pages turning yellow and crisp, were read; memory banks of founding members were probed, scrapbooks, official documents checked; resolutions, newspaper clippings studied. The presentation here is through the eyes and minds and hearts of those who lived it and remember it.

---



A scene which was repeated in many homes in the area took place in early February 1964. It was dusk. The citizens of Merrillville were resting after a day of toil. Lights shone from windows, cars parked in driveways, the aroma of cooking came from homes as doors were opened or closed. The day was drawing to a close and residents sought the peace and comfort of home.

All except one home on Dexter Drive. Here there were signs of unusual activity. Cars drove up, parked, two or three men emerged, walked to the door and were admitted quietly.

It was the beginning of a new chapter in Serbian Orthodoxy in America. This scene was repeated in still other homes. Leaders in the yet-unborn St. Elijah Church were taking their place in history. They were deliberating the path to a new church.

The home on Dexter Drive was the residence of Bronko and Ruth Tarailo. He was to become the founding president of the congregation. While many meetings such as this took place, not only at Tarailo's home but in other Serbian homes during this formative period, nothing was concretely adopted until the first official meeting called February 21, 1964 at the YMCA in Gary.

Tarailo presided as chairman. Bishop Firmilian, who was elected July 27, 1963 by the Holy Council of Bishops (Synod) and consecrated a bishop August 1, 1963 in St. Sava Cathedral, Milwaukee, Wisconsin, was present at the YMCA meeting.

Tarailo's opening remarks set the tone: 'We are here to discuss the founding of a Serbian Orthodox Church. At the urging of all of you, we will discuss the possibility of renting or buying a property suitable to our needs where our families may worship according to their beliefs. Before we end this meeting we must elect a board to lead us. So let's stick to the agenda, not deviating to other painful subjects. We are here to organize....'

There were many questions and emotional discussions. After much deliberation the call for election of an official church board was made. Marko Cucuz, one of the leading spokesmen of the group, proposed Stanley Zernich for president. Since he had many personal obligations which he felt must take priority, he declined the nomination.

Jovo Andjelich nominated Bronko Tarailo and the motion was adopted. Bronko was swept into office on a wave of great applause. The remainder of the executive board was voted in as follows: Marko Cucuz, first vice president; Zivan Pekovich, second vice president; Steve Kovacevich, third vice president; Jovo Andjelich, secretary; Ray Zeceovich, treasurer; Milan Djukich, financial secretary and three members of the Board, Stanley Zernich, Bill Todorich and Dan D. Simic

The Audit Board consisted of Vaso Manojlovich, president, and two members, Milivoj Guska and Petar Kasic.

The Church-School Board: Mihailo Paunovich, chairman; Branko Jovic, vice chairman, two members, Stojan Zorljenac and Stevo Koscica. Djura Pelinovich, Ljubo Ladjevic, Savo Obretkovic and Marko Marjanovic were appointed 'tutori' or wardens of the church.

Trustees were named. They were Bronko Tarailo, Marko Cucuz, Zivan Pekovich, Steve Kovacevich, Jovo Andjelich,

Ray Zeceovich and Milan Djukich.

The church body began taking shape. Members urged the new board to look for a place of worship. A church to rent or buy. It was important to keep the flame of faith alive; to worship together was the most important undertaking of the new board, they declared.

The meeting of February 21 was about to conclude. His Grace, Bishop Firmilian was asked to address the assembly. He rose to bless the members and the newly-elected board amidst thunderous applause. The ovation which greeted him was an example of their love and respect for this gentle man who preached Christian love and lived his life accordingly. Bishop Firmilian, in great humility encouraged the people to always perform their work in love and unity. 'Jesus began his work on earth with a small band of twelve apostles; men of little academic learning, but men with pure hearts. His work remains as a guideline for all of us to follow; love, humility, honesty, unity, forgiveness; let it live among you. Be 'Sveto Savci' following the teachings of our faith which began with St. Sava, the Serbian saint we love and revere. God will live among you if you follow these precepts.' Then he blessed the crowd and gave the oath of office. 'May God be with you as you begin your Holy Work...' The first meeting ended.

---

The board set about looking for suitable headquarters for a new church. On March 10, 1964 a huge crowd of faithful met at the First Christian Church, 41st and Adams Street, Gary. When presiding president Bronko Tarailo assessed the large gathering he declared it to be the 'First Annual Assembly' (Skupstina) of the parish. Also present at this meeting was Vojvoda Momcilo Djukich, leader of the Chetnik Movement of Ravna Gora Central Committee, who was very supportive of the parish in the early days.

Tarailo reported that many halls were visited, many tours of other locations were made, but none answered the needs of the Serbian community. 'We called you here so you can tour the premises and decide if it meets our needs.'

The First Christian Church was for sale with a lower level where the meeting was held this night. When the inspection period ended the people once again gathered to discuss their intentions. Branko Jovic asked for the price and the people learned from real estate broker Dan Barrick, who was present, that the asking price was \$35,000. After determining that everyone was satisfied with the property, Tarailo called for a vote. The vote was unanimous. They would buy the church.

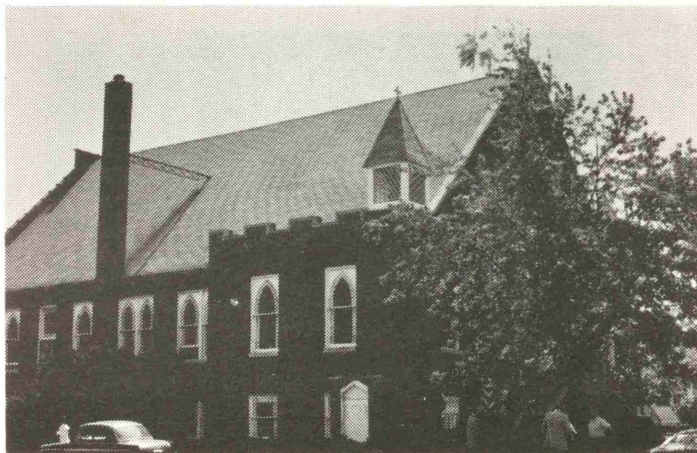
It is not clear how it was determined that the church be dedicated to St. Elijah the Great Prophet. The minutes reflect that the members unanimously agreed to the selection.

At any rate, it was agreed that the new church would be dedicated officially to St. Elijah. The late Very Reverend Father Milan Brkich, St. Sava Cathedral, Milwaukee is also remembered with great kindness in the recollection of those first halting meetings. 'He was confident, optimistic and full of encouragement,' remembers one of the founders. 'His memory will live among us because he helped us tremendously in those difficult times.'



Another priest who is fondly remembered for his interest and unflagging energy is the late priest Very Rev. Dusan Popovich who was then priest at Holy Resurrection in Chicago. In spite of his own problems and turmoil within his own parish, he was a pillar of support to the newly-born parish of St. Elijah. Two others who are also deceased but who aided the parish are the late Father Djuro Vuckovich and the late Father Stevan Prostran of Joliet St. George Church.

A resolution was adopted outlining how founding members would be assessed. Any person contributing \$100 or more at the outset would be considered a Founder of St. Elijah. According to church records, the following individuals are considered Founders:



St. Elijah Serbian Orthodox Church, 41st & Adams.

UTEMELJACI CRKVENOSKOLSKE OPŠTINE SV. PROROKA ILIJE U GARY, INDIANA - 1964 god.

ST. ELIJAH SERBIAN ORTHODOX CHURCH FOUNDERS, GARY, INDIANA - 1964

Dusan Andjelich Sr.  
†Jovan Andjelich Sr.  
Spiro Andjelich  
Mirko Andjelkovich  
Dusan Babich  
Stevo Babich  
Slavko Bajich  
†Todor Barich  
Petar Bader  
†Krstan Berich  
Nikola Berich  
†Radovan Bogosavljevich  
Jovan Borak  
Djuro Cekarmis  
Milan Cimesa  
Bosko Cucuz  
Marko Cucuz  
Stevo Djerich  
Ratko Djokovich  
Branko Djujich  
Momcilo Djujich  
Milan Djukich  
†Nikola Djurdjevich  
Velibor Djurich  
†Stojan Djurich  
†Milos Dobrijevic  
Dragan Drakulich  
Milan Dujakovich  
Nikola Dujakovich  
Krstel Glendza  
†Jovan Grubnich  
Milivoj Guska  
Vlade Ilich  
Momcilo Isailovich  
Mirko Jaksich Sr.  
Jovan Jerkovich  
Branko Jovic  
Ljubica Johnson  
Ilija Jovanovich  
Milan Jovanovich  
Vojo Jovic  
†Savo Kalajdzich  
Ilija Karna

Filip Kasich  
Petar K. Kasich  
Petar M. Kasich  
Aleksandar Kinach  
†Milan Knezevich  
Dragomir Kojich  
Stevo Koscica  
Bozo Kostur  
Ilija Kostur  
†Milos Kostur  
Stevo Kovacevich  
Jovan Kovrlja  
Spasoje Kuzet  
†Ljuban Ladjevich  
Bozo Lalich  
Obrad Lalich  
Djuro Licanin  
†Bogdan Lojevich  
Cedo Mamula  
Milan Mamula  
Gajo Manojlovich  
Jovan Manojlovich  
Milan Manojlovich  
Vaso Manojlovich  
†Marko Marijanovich  
Petar Milak  
Dusan Milas  
Nikola Milich  
Mile Mrkobrad  
†Stanko Novakovich  
†Milan Novoselac  
Savo Obretkovich  
Mihailo Paunovich  
Zivan Pekovich  
†Stevo Perich  
George Peyovich  
Nikola Predovich  
Svetko Radlovich  
Risto Radoja  
Gojko Ratich  
Dusan Rnich  
Mirko Samardzich  
Ljuban Samardzija Sr.

Nikola Samardzija  
Milosh Savich  
Djordje Segan  
Simo Segan  
Dusan Simic  
Slavko Sirovica  
†Bogdan Solesa  
†Bogdan Sormaz  
Djuro Sormaz  
Mirko Sovljanski  
Milan Stanivuk  
Djuro Stanojevich  
†Svetislav Stevanovich  
Milos Stojanovich  
Nikola Stojisavljevich  
Rade Stojisavljevich  
Bronko Tarailo  
Ilija Tica  
†Todor Tica  
Jovanka Tipurich  
Risto Tomich  
†Mile Travica  
Marija Trbovich  
Savo Ugrinich  
Nikola Urukalo

Staka Vajagich  
†Mile Vasich  
Milan Vukasin  
Bogdan Vukobrad  
†Milan Vulinovich  
Nikola Vulinovich  
Jovan Zmiko  
†Stanley Zrnich  
Zivojin Zunic  
Stojan Zorljenac

#### PRILAGACI - DONORS

Savo Baljak  
Milan Marich Sr.  
Mile Momcilovich  
Djuro Pelinovich  
Branko Rnich  
Vlado Todorich  
George Versal





**Proto Dusan Shoukletovich**

A total of \$35,750.00 was pledged at this meeting.

The church parish got into full swing. Collection of pledges led to the payment in full of the church property within a few weeks. Then the members rolled up their sleeves to convert the Christian Church into a Serbian Orthodox Church. It was soon reflecting the Serbian-Byzantine look. An iconostasis screen, altar, familiar icons, choir loft, candle room, mostly all built by the men of the parish. They were as generous with their talents as they were with their money. Wherever there was a need, it was covered; more money, they dug deeper.

It would be remiss to exclude the names of people who were of great assistance in the early days of this period. The amassing of workers who saved the parish thousands of dollars was a great and important segment. Who can total up their sacrifice and generosity? Many feel it is better to leave out all names rather than risk the possibility of omitting someone who may have been of great aid, yet was overlooked. The writers of this history are of the opinion that this possibility must be assumed. Much research has been done to include each individual in this report of who offered aid. While minutes were checked thoroughly, founders were interviewed extensively, newspapers and scrapbooks checked, it is still possible that someone was omitted. If that is so, it was not done with any indifference, but because a silent, albeit devoted worker is oftentimes left out of a picture or the name is not entered in the records because he works quietly without fanfare. We owe great thanks to all who worked in the Vineyard of the Lord;

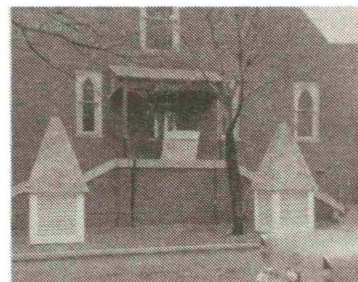


KSS with Kum †Radovan Bogosavljevich, 1964.

those whose names are entered here as well as those who are not. The gratitude of the parish is great.

As far as has been determined, the following men devoted their time, talent and hard labor to improve the facilities at the 41st Ave. St. Elijah Church: George Peyovich, Branko Jovic, Mirko Andjelkovich, Steve Stevanovich, Milos Milosevich, Milan Manojlovich, Steve Koscica, Djuro Cekarmis, John Manojlovich. Also Djuro Stanjevich, Miliwoje Guska, Marko Cucuz, (Kum) Bogdan Loyovich, Ilija Manojlovich, Jovica Jerkovich and Dusan Manojlovich. Some did more than others, but it was a testament to their devotion to the project that stands as mute testimony.

'Proto Shoukletovich often came by to see if there was anything he could do,' relates one of the founders. 'I remember when he came by one day with two buckets of chicken and french fries and refreshments and when he saw the energy being expended to get the steel supports under the choir loft we were building, he wept.' The priest was overcome with emotion to see the willingness of so many to give so much.



'Djuro Cekarmis was another unselfish man who did so very much,' relates another. Not only did he build the bell towers, but he installed a new floor on the lower level and Jovica Jerkovich installed the tiles.' Milan Manojlovich is credited for saving countless of hundreds of dollars by persuading his buddies in the steel and fabricating firms to keep the costs at the lowest level or to work free. Miliwoje Guska, a plasterer by trade did much also. And the men worked to erect a stage in the lower level which served as a religious school room as well as to serve for programs when needed.

Ruth Tarailo, then an art teacher in Glen Park School, painted the icons according to orthodox tradition and they



First services at St. Elijah Church, 1964.



were used for the duration of St. Elijah parish at the 41st Ave. address.

The flock began to grow. Standing room only at every Divine Liturgy, The church resounded with the joyous singing of some sixty voices in the St. Elijah Choir which was founded almost immediately. A folklore group was formed for the young people, a Circle of Serbian Sisters was established and then began the search for a priest.

Many who remember Very Reverend Dushan Shoukletovich from his earlier pastorship in Gary, urged the board to get in touch with him. Father Shoukletovich was living in retirement in San Jose, California. 'We needed a priest who was forthright. A strong leader, unafraid to tackle the challenges that lay ahead,' says one of the founders. Father Shukey, as he was affectionately called, answered their plea. Upon the approval of Bishop Gregory and Bishop Firmilian, he came. He was an optimist, self-assured, a born leader, indeed. And he led with great gusto. '...I was called by the parishioners of this new church,' he asserted, 'who wish to remain in the bosom of the Mother Church; to preserve the unbroken continuity from apostolic times. The serbs received autocepholy in the 13th century when St. Sava founded the Serbian Orthodox Church.' (quote from Gary Post Tribune, April 18, 1964)

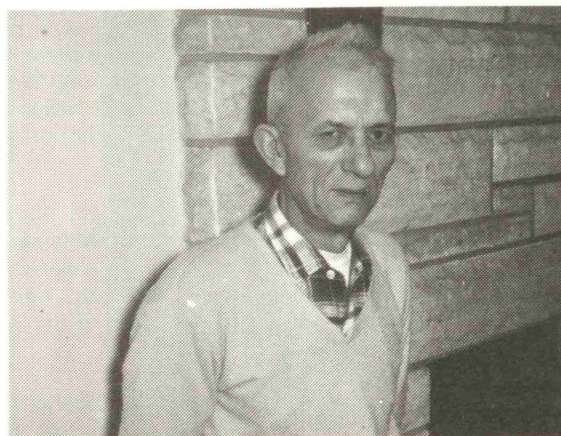
With the installation of Father Shoukletovich the church became a beehive of activity. Vljako Lugonja, founder and national secretary of the Serbian Singing Federation came to urge the choir to become part of the national federation and Bishop Firmilian encouraged the members to continue in their good works.



SSS St. Elijah joins Serbian Singing Federation. George Peyovich, choir president, signs in as the late Vljako Lugonja, Federation founder, looks on.



Consecration of St. Elijah Church, 1964, including Priests from top step, Father Shoukletovich, Father Prostran, Father Vuckovich, Father Popovich, Father Kovachevich (now Bishop Christopher), Father — — — — —, Father Garich, Father Lazich, and Deacon Maxim.



Founding Kum, the late Bogdan Lojovich.

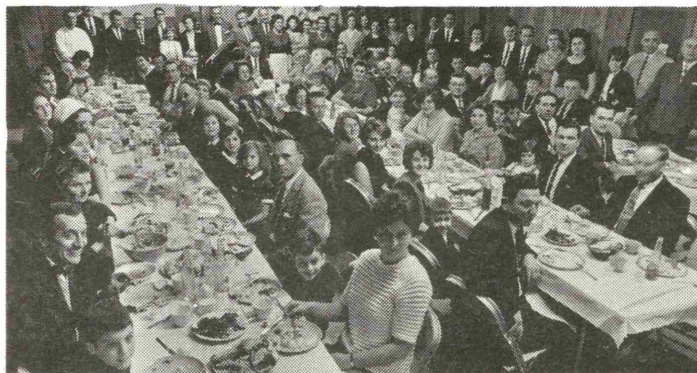
Once the choir was founded, George Peyovich accepted the call to be president. They persuaded Simeon Popovich, a well-versed director of choral music in the Chicago area, to accept directorship of the choir. He came.

A Circle of Serbian Sisters was formed with Helen Pekovich as first president. She and her aides were extremely supportive at the outset and have continued to aid the church in every endeavor. The Kolo has worked to help the church in clearing all debts and continue backing them up to the present day. Without their aid the church's task would have been much more difficult.

Father Dushan Shoukletovich left rich memories amongst his flock. 'An agile man,' says one. He was enthusiastic and active, fearless and optimistic. He left a legacy of memories that will live as long as St. Elijah Church exists.

A day which the members remember with clarity is April 16, 1964 when over 300 people received the Holy Sacraments. Six priests and Bishop Firmilian came to serve. It was an unforgettable day, when after a long period of time, the people were able to attend services and prepare themselves for Easter according to the ancient rites of the Serbian Orthodox faith. Easter that year was a meaningful, deeply stirring holiday that was celebrated with joy.

The next major function of the church was consecration of St. Elijah's set for May 9-10. Nine Serbian clerics with His Grace Bishop Firmilian, Russian, Roumanian and Greek Orthodox priests took part in the service. Attendance was estimated to be 900-1000 people on the day of consecration. Bogdan Loyovich had been chosen to sponsor the church as 'Kum'. This honor is usually bestowed upon a person in the community who enjoys an impeccable reputation and is respected by the faithful. Loyovich, who



A dinner in lower level of St. Elijah Church, 1965



was considered a 'pioneer' among the people was such a man. His service during war-time earned him commendation. He was among the volunteers (dobrovoljci) who returned to fight at the Salonika Front during World War I. He was wounded in battle, but lived to return to his beloved America. He died and was accorded full honors not only in life but at the time of his death.

Speakers at the banquet included His Grace, Bishop Firmilian; Bozidar Purich, the late official Prime Minister of the Royal Yugoslav government; Vojvoda Momchilo Djulich of the Chetnik guerrilla fighters of World War II; attorney Emil Drobac who was then president of St. Sava Cathedral in Milwaukee.

Representatives from churches were there: St. Stephens of Alhambra, California; Holy Resurrection, Chicago; Sts. Peter and Paul, South Bend; St. George, Joliet; Ravanica, Detroit; St. Archangel Michael, Chicago; Gracanica, Windsor; St. George, Monroe, Michigan; St. Nicholas, Waukegan and representatives from East Chicago 'Unity Group' which later became St. George of Schererville.

National organizations were represented also. Serb National Federation, the largest fraternal serbian society in America and Canada, Serbian Singing Federation (Vlajko Lugonja, its founder), Chetniks Ravna Gora and Chetniks Gavril Princip, all sent emissaries to manifest their support. Those who remember the event agree that East Chicago 'Unity Group' were of great help. 'They pitched wherever we needed them and just to have them with us did much to cheer us.' Festivities continued for two days. All parishes and individuals freely bestowed generous monetary gifts. The Circle of Serbian Sisters contributed \$1,000, raised; mostly through bake sales and other benefit programs.

'It was one of the first serbian churches to be founded after the 1963 split and it was founded on good precepts: understanding, patience, unity, and love.' Everyone joined in to give of themselves in one way or another.

With the consecration behind them and a priest to lead them, the congregation set about to improve the center of church life. The minutes reflect growth and expansion. Baptisms and marriages were frequent since most of the membership was comprised of people in the 25-40-year age group.

The National Sabor (Assembly) of Serbian Orthodox Churches in the USA and Canada was set for May 14-15 in Detroit. Father Dusan Shoukletovich was to go, of course,



Moment of Consecration at Holy Table.

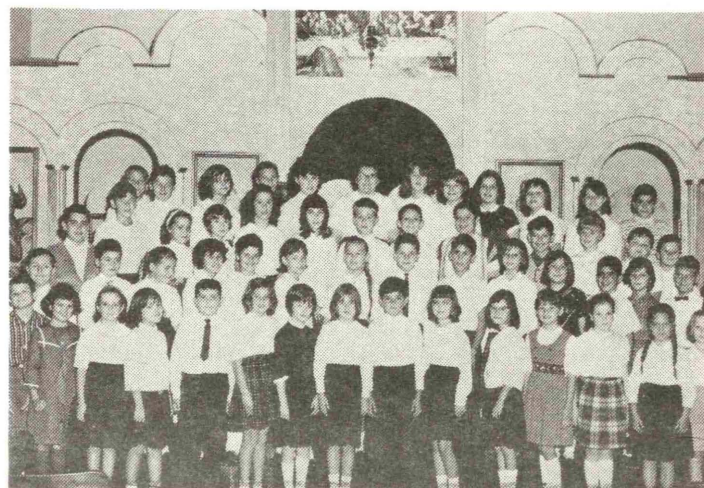
with Bronko Tarailo as one delegate and Steve Kovacevich, the second delegate. Ray Zecevic went along too, as an alternate. Bronko recalls that as they were returning home from the Sabor a few days later, Zecevic began voicing doubts that 'we have forgotten something.' Bronko relates that he mentally checked storing their personal belongings in the trunk of the car, their briefcases and papers were intact; all seemed to be at hand. 'Something is missing . . . we forgot something,' insisted Ray. One hundred miles out of Detroit, Tarailo halted the car with a screech. 'You are right, Ray; we forgot Shoukletovich!' They had drove off without the priest who had earlier asked them if he could ride home with them. A hasty U-turn, they drove back to Detroit to pick up the irate priest, apologizing to him profusely once they returned. Bronko and Ray enjoyed the 'comedy of errors' all the way home while Shoukletovich failed to see the humor in the incident.

The next celebration which the church planned was the first annual 'Slava' commemorating St. Elijah the Great Prophet. The executive board was officially designated as hosts for the day. Following Hierarchical Divine Liturgy, the Bishop, accompanied by priest and laity drove to Saxon Lodge in Gary for an indoor luncheon and outdoor picnic afterwards. It was a very hot and humid day, everyone remembers.

A Social Affairs Committee was formed which is still an active part of St. Elijah Church. Their purpose is to seek ways and means of raising funds for the church treasury. Zivan Pekovich was appointed chairman and his aides were Steve Koscica, Stojan Zorljenac, Branko Jovic, Vaso Manojlovich, Momcilo Isailovich, Bosko Cucuz and Jovica Jerkovich. A fund was established for church bells which the Board vowed would be installed by Easter 1965. The same bells are now part of the new church. A By-Law Committee was appointed to set the laws which would govern the church administrative body.

Father Dusan asked for donors to purchase needed items in the church and many came forth to contribute money or to buy items.

There were 112 children in Serbian Language classes and 130 in the Religious Classes. The Serbian Orthodox Teachers and Youth Association (SOTAYA) was formed and St. Elijah sent delegates to the 1965 convention in Chicago.



Children's Choir. 1965





Chetnik Kolo Sestara with president Draga Vulinovich and Proto Dusan Shoukletovich, posed with Kum the late Tode Tica upon presentation of their gift, the church banner, (Litija) in background.

Parish life settled into a regular pattern. The second Slava was observed at the Greek Picnic Grounds. Membership stood at 226. The parish voted to send \$500 to the Diocese which was in dire straits for legal defense. The church and Circle became active in the International Institute of Gary, a group founded to help ethnics who arrive in the country and have no where to go for aid and advice.

Father Shoukletovich expressed a desire to return to California and asked the parish to release him. Regretfully the Board was forced to once again turn to the Bishop to find a priest. A Farewell banquet was hosted by the parish for their beloved 'Father Shukev'. He was to live in retirement, return to help other parishes in the Western American Diocese, visit St. Elijah when the Bicentennial Hall was dedicated, finally succumbing to death in October 1981. His memory still lives amongst the people at St. Elijah.

Upon the recommendation of Bishop Firmilian, a letter was sent to Very Reverend George Lazich, priest in Windsor, 'Gracanica' Church at the time. After a visit and meeting with the board, Father Lazich agreed to come to Gary. His first meeting with the people took place September 8, 1965 when he greeted the assembled members. He and his wife agreed to reside in an apartment on Georgia Street 'for a little while until we are able to purchase or build a parish home.' He was to live in the apartment until 1983 when he came into the parish home located adjacent to the present church. His wife died suddenly May 30, 1967 which saddened the many who loved this gentle and kind woman.

A search for land was begun in earnest in 1965 just after Father Lazich became priest. The membership wanted enough land to build a church, hall, parish home and picnic area, no small order. Selected as a committee to look for land were Branko Tarailo, Branko Jovic, Mirko Andjelkovich, Nick Stoisavljevich, Zivojin Zurich, Branko Djujich along with Father Lazich. Discussion of land and the search for suitable property occupied much of the time from September through November 1965. At a special meeting called in November, the president presented five various sites with land and/or residence. After much discussion 95% of those present voted to buy a twenty-acre site at 41st and Chase Street. Offering price was \$40,000. It was agreed that each member be assessed \$250. At the December meeting it was decided to keep the pledges paid in a separate account from the regular church treasury.



First wedding at St. Elijah Church, Milan and Dusanka Gligich, August 29, 1964.

Winter came and 1965 ended with no further progress made.

Television's Channel 5 came to film Christmas Eve services and Burning of the Yule Log which took place on the back lot of the 41st Ave. Church. Several social functions were planned, yet most of the discussions centered around the land on Chase Street. The board approved a \$3,000 down payment on the new land.

Since St. Elijah by-laws limit the president, secretary, financial secretary and treasurer to three year terms, the members cast about for a new board. George Peyovich was elected president in February 1966. An increase in membership was reported, the envelope system was adopted for weekly tithing. The bells were installed by Easter 1965 and donors were sought for the costs incurred. Milorad Trivanovich and his sister Millie Zeceovich, in memory of their parents donated half and the parish paid the balance.

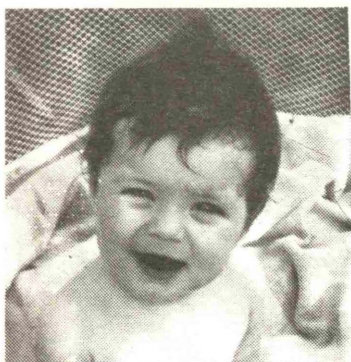
Attorney Wendell Goad was asked to represent the church in all legal matters, a position which his firm still handles. Chandeliers were purchased for the church, donations from Chetniks Ravna Gora and Dan Drakulich Sr. Peyovich and his board set about to pay the debt on the land.

The next important function in the parish was the reception honoring His Royal Highness Prince Tomislav Karageorgevich and Princess Margareta on April 6, 1966. It was a welcome truly fit for royalty. A banquet was hosted

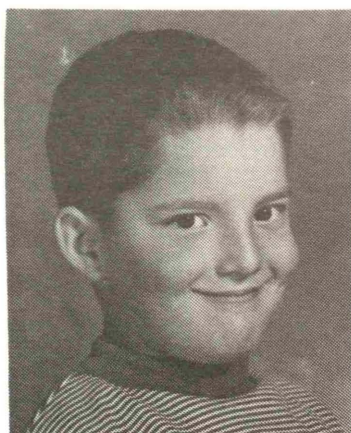


Christmas Eve Services, 'Badnja Vece' 1964.





Sandy Simic, first girl baptised at St. Elijah Church.



Simo Ceko, first boy baptised at St. Elijah Church.

by St. Elijah's and St. George 'Unity' group in East Chicago and was the social highlight of the year.

Many members continued to purchase items in memory of their families or friends so that the altar was equipped with the necessary articles. The Circle of Serbian Sisters Ravna Gora were instrumental in contributing generously in this respect and their sacrifices were duly noted and appreciated.

The church community was saddened by the death of His Grace Bishop Stefan of the Eastern-American-Canadian Diocese, May 11, 1966. Representatives and the priest attended services in Aliquippa, Pa.

In June of 1966 Bishops from the Patriarchate toured America and Canada. They visited St. Elijah and the people were pleased to honor them with traditional homage befitting their rank. Bishop Jovan of Sabac and Bishop Stefan of Dalmatia officiated at services and proceeds from the Honors banquet were sent to Monastery Krka in Dalmatia. Everyone agreed that their visit was indeed an honor to the church and parish.

At a special meeting September 25, it was learned that \$19,400 was paid on the \$42,000 land purchase and members voted to allow 60 days for those in arrears to fulfill their pledges.

Philip Kasich presided at the February 1967 annual

session. Reports submitted showed \$14,000 was still due on the land and there were 194 members in good standing.

George Peyovich was re-elected president with the following board: Marko Cucuz, first vice president; Steve Stevanovich, 2nd vice president; Radovan Bogosavljevich, 3rd vice president; Branko Dujich, secretary; Vaso Manojlovich, treasurer; Stojan Zorljenac and Stevo Babich, financial secretary and assistant. The proposed budget for 1967 was set at \$19,500.

Heated discussion continued on the land purchase. At a special meeting in April the reports revealed \$10,765 debt still outstanding. It was resolved that the board would make another attempt to visit the homes of those who had not fulfilled their pledges. No real progress was made and at the May meeting Ilija Tica proposed that the money to pay the mortgage be taken from the operational fund which was passed by a vote of 33 For, 2 Against and 8 Declining to vote. The land was at last truly owned by St. Elijah parish.

Burning of the Land Mortgage was officially carried out at a banquet October 29, 1967. His Grace Bishop Firmilian was present in the company of Very Rev. Milan Brkich, St. Sava Cathedral in Milwaukee and Deacon Maksim.

With a few changes, the same board was re-elected at the February 1968 annual meeting. Stevo Babich moved into the Financial Secretary post and Zivojin Zurich, assistant secretary. Members of the board were Branko Jodic, Stevo Peric, Stevo Koscica, Jovica Jerkovich, Mihailo Paunovich, Vlade Ilich, and Risto Radoja. Audit Board: Bogdan Markos, Ilija Karna and Savo Obretkovic, Jovo Andjelich and Ljubomir Ladjevic. On the School Board: Ray Djokovic, Milutin Popovic, Mirko Anjelkovic and Petar Kasic.

One of the first acts of this board was to call a special meeting March 31 to discuss the possibility of building a hall on the Chase Street property. The Board appointed a Finance Committee and a Building Committee.

The St. Elijah Senior SNF Team participated in the SNF Basketball Tournament in Chicago, Illinois and defeated Duquesne, Pa. 117-114. A celebration dinner and dance was hosted by the church board to welcome home the athletic heroes. Their Royal Highnesses Prince Tomislav and Princess Margareta were also honored at this banquet and the parish agreed it was a great celebration.



Church Board with His Grace Bishop Stefan of Dalmacia, 1966





**IN ETHNIC PRESENTATION** - Kolo members, Draga Jocic left, and Mary Stevanovich.

Near the end of 1969 the parish officially observed the 750th anniversary of the founding of the Serbian Orthodox Church when St. Sava succeeded in officially receiving autonomy.

The Chase Street land problem was finally resolved at the February 1970 annual assembly. Since there was no visible solution to restrictions and zoning laws, the members agreed that any plans to build on the 20-acre site be abandoned and the search was on for property better suited to the needs of the parish.

Radovan Bogosavljevic was elected president with the following board: Philip Kasic, first vice president; Jovo Andjelich, 2nd vice president; Stevo Kovacevich, 3rd vice president; Mihailo Paunovich, Treasurer; Mirko Andjelkovich, Financial Secretary and Ljubomir Blagojevic, assistant financial secretary, Zivan Pekovich, recording secretary. Members of the Board: Ilija Tica, Risto Radoja, Djuro Cekarmis, Mihailo Bradas, Branko Rnic, Ilija Manojlovich and Gojko Sormaz. Wardens: Stevo Djeric, Mirko Sovljanski, Stevo Iglendza and Vukoje Jasnica. Audit Board: Petar Kasic, Momchilo Isailovich and Miladin Jasnica.

In leaving office as president (during 1969-1970) Steve Stevanovich addressed the assembly. He commended the assembly for their wisdom in deciding to abandon the building project on Chase Street. "The land is not suited for our purposes. People are moving further south in greater and greater numbers. Crown Point, Valparaiso and Merrillville are the areas where our people are moving. The 41st and Chase Street property is not a good geographical location for our church community." His words were prophetic. Again the search for land was on. The new board was advised to continue the quest.

The highlight of 1970 was the purchase of the 20-acre site where the future picnic area, hall, parish residence and church would be established. At the annual Slava banquet, again celebrated in 'rented' facilities, many members expressed their dissatisfaction. "How long will we continue to observe Slava in strange halls?" they asked. It was clearly time to make a move.

Steve Koscica, who resided in Merrillville at the time, was on his way to Crown Point when he spotted the 'For Sale' sign in the middle of a cornfield on Route 55. It advertised twenty acres for sale by Willis and Steiner Associates, farm and land site brokers. He parked his car to have a closer look. He immediately thought of St. Elijah's



**Kolo Bake Sale 1967.**

needs and hurried home to call the priest. Another visit was made. This time with Father George Lazich, Steve Koscica, Zivan Pekovich and Dan Cekarmis. The priest expressed his pleasure and agreed that it seemed to answer the requirements of St. Elijah parish. Steve decided to pull the 'for sale' sign out of the field and bury it amongst the corn. No need to advertise the land if St. Elijah decided to purchase, he reasoned. It was August 1970. The members did not know it, but they were finally on the right road toward a Serbian Center, toward a home of their own. No time was lost. Father Lazich hurried to inform president Radovan who quickly gathered fourteen board members (one was unable to attend) for a hurried meeting.

They learned from Koscica and Father Lazich that information was available from the real estate brokers. After a lengthy discussion the board decided that the land was a good buy, a good location and the price was reasonable. A down payment was taken to the real estate firm.

During the next week Koscica drove by the land daily to again reassure himself that it was indeed as good as it first seemed. The 'for sale' sign continued to plague him. He was fearful that some other enterprising person would spot the sign, inquire about the land and compete with St. Elijah's for ownership. He repeatedly removed the sign, the next day it would be standing upright, he stopped to remove it. Regrettably he was spotted by a Lake County policeman who escorted him to the Lake County jail for trespassing. He





was informed of his right to one phone call which he used to contact Mike Jankovich, County assessor. Jankovich saved the day by using his clout to get Koscica out of the jam and Steve promised he would obey the law. His escapade offered much amusement to friends.

Saturday, August 15, the members were apprised of the land at a special meeting. It was officially resolved that the St. Elijah parish would accept the land at \$3,000 an acre for a total of \$60,000 for the 20-acre site. The contract was signed by Radovan Bogasavljevich, Ilija Tica and Zivan Pekovich, in behalf of the church. The property at 41st and Chase Street was placed in the hands of Dan Dusan Simic (Simic Real Estate) to sell as soon as possible at the best rate perceivable. At long last the parish was able to stand on their own land; twenty acres of serbian soil in middle America. It was achievement at its very finest.

The next few years witnessed an awakening amongst the people. Men again volunteered to clear the land of underbrush, demolish the decrepit farmhouse and building (where the church now stands) and beautify the acreage. People bought trees which were planted.

The pavilion, rest rooms, summer kitchen and bar were built during the presidency of Branko Djujich. His board, elected in 1971, consisted of Mile Djukic, first vice president; Ranko Cucuz, 2nd vice president; George Peyovich, 3rd vice president; Steve Stevanovic, secretary; Vaso Manojlivich, treasurer; Bosko Cucuz, Financial Secretary and Velibor Djuric, Assistant Financial Secretary. Members of the board: Nikola Milic, Jovo Kovrljija, Vlade Ilic, Djuro Stanjevich, Branko Rnic, Krstan Beric and Nikola Jovic.

The church-school board: Milomir Zrdavic, president and chairman of the finance committee was Mile Djukic. They took upon themselves the work of making the acreage suitable for a gathering spot for the people. To their good credit, it was done with the minimum of expenditure and the accomplishments were achieved mostly through volunteer work.

At a special meeting in October 1971, the assembly voted to increase the financial obligation of its members. Each member was asked to voluntarily contribute \$500 annually toward the building of a future church. Membership dues were increased to \$35.00 plus an additional \$1.00 each week in the church envelope. Church officers remained the same at the election with a few changes: Dan Cekarmis was elected church-school board president. Added as church

wardens were Stevo Iglendza, Obrad Lalic and Momcilo Isailovich. Milomir Zdravic stepped into the school board presidency when Cekarmis was called to serve in the National Guard.

Dan Cekarmis assisted in the drawing of plans and Eli Tica acted as coordinator.

George Peyovich had agreed to draw plans and oversee the picnic area improvements. With the pavilion partially completed (the roof was not installed yet) the board resolved to observe Slava on 'serbian soil.' It was another hot and humid day with clergy and laity enduring a broiling-hot sunny day, but no one complained. They were on their own property. So anxious were the people to conduct their social and business functions on the land that the July meeting is recorded as being conducted on the picnic site.

Djuro Cekarmis, unaware that a meeting was being conducted, had climbed up to continue installation of the roof. While the meeting went on, Djuro climbed down, picked up tools and plywood, climbed up; this was repeated, without anyone at the meeting acknowledging his presence. Cekarmis, running short of patience at the end of a hard day, finally complained that no one would even hand him a nail, sent a piece of wood toward the men seated below.

The consecration of the picnic area was observed October 1, 1972 and is remembered as a day of joy.

Branko Djujich was re-elected president at the February 1973 annual meeting. The board remained the same except for the following replacements or additions: Bosko Cucuz, 2nd vice president; Djuro Cekarmis, 3rd vice president; Mike Urukalo, Financial secretary and Nikola Vulinovich, assistant financial secretary. Ray Zeceovich assumed presidency of the school board with members Petar Bader, Ljubomir Blagojevich, Vukoje Jasnica and Milan Radinovic.

During this period it became clear that the people were ready to assume the obligation of building a hall. Finally at



Planting trees at new picnic grounds, 1971.



Presentation of donations, land blessing banquet, Danice Miscovich with Zivan Pekovich





Four church founders at Blessing of the hall foundation, 1974. Seated, Vukoje Jasnica, (deceased); standing l. to r. Zivan Pekovich, Marko Cucuz, and Rodavan Bogosavljevic.

the annual meeting of February 1974 it was officially resolved that Blessing of the Land for a new hall would take place April 28 1974.

With the completion of the picnic area the Soccer Club Dinara asked to be recognized as part of the church organization and it was so done. Bronko Tarailo was asked to be president in 1974 and he accepted the call at the annual meeting. His board consisted of Radovan Bogosavljevic, 1st vice president; Mihailo Paunovich, 2nd vice president; Ilija Tica, 3rd vice president. Petar Kostur was elected secretary; Zivan Pekovich treasurer; Steve Stevanovic, financial secretary and Stojan Zorljenac, assistant financial secretary. Board members: Marko Cucuz, Dusan D. Simic, Vukoje Jasnica, Ilija Karna, Savo Ugrinic, Dan Cekarmis, and Dragan Jokic. Ray Zecevic stayed on as president of the school board. Wardens were Stevo Iglendza, Cedo Mamula, Milan Vuletic, Zivojin Zunic and Stevo Djeric.

Serious plans were adopted for the building of a hall. March 1974, the following people were appointed to the Building Committee: George Peyovich, Steve Dobrijevic, Peter Kostur. Also Ranko Cucuz, Vasa Kostic, Dan Cekarmis, Mike Urukalo and Ken Buczek. A Finance Committee was also appointed with Ilija Tica as chairman.

The Blessing of the Cornerstone for the hall took place April 28, 1974 with a huge banquet at the Salvatorian Hall following. Mihailo Paunovich was chairman of the event.

The board accepted responsibility of the hall as 'official contractor.' Solicitation for pledges got underway and a total of \$30,250.00 stood in readiness for the project. Gary National Bank agreed to a loan of \$330,000, not to the \$500,000 as the board had requested. No decision was made on the borrowing of the money, but methods were incorporated to increase the available money for building. The Annual Ball was hosted by the church with proceeds marked for the hall plans. It was at the Russian Hall in Gary. Members were informed at the December 1974 meeting that the building of a hall would cost in the neighborhood of \$800,000 and will seat 1000 people.'

The next two years were dotted with special meetings aimed at the best way to complete the hall building. Through various ingenious methods adopted, huge sums of money were saved through the use of volunteer members who were proficient in the building trades and appealing to members for large contributions. Eight percent interest



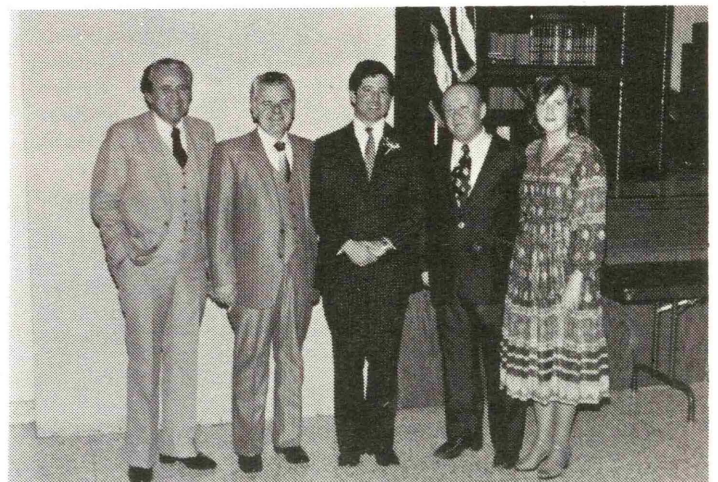
Pictured 5th from left in front row is Bronko Tarailo, Church President 1974-1976, with many of his Board

rates were offered to those who were willing to give loans and a sizeable amount of money was raised through hosting of SNF Tournaments, both basketball and bowling as well as SerbFests and Dinner-dances.

A resolution was formally adopted at the December 1975 meeting that 'The Hall Board who will supervise management of the hall shall be elected from fully-paid members of the St. Elijah Church and who have contributed \$500 or more toward the Hall Building Fund.'

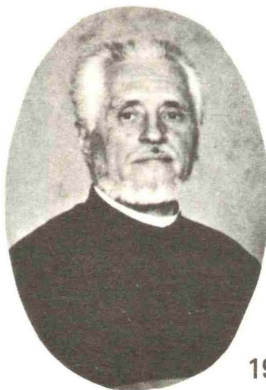
The same church board with a few minor changes (Peter Cucuz and Peter Andrich were added as members) and Branko Djulich became secretary for 1975. Vaso Kostich, an engineer by profession and a resident of Chicago, was accepted as an honorary member of the parish because of his great and invaluable assistance in planning the hall construction.

The new hall was dedicated June 13, 1976 during the year when America celebrated its 200th birthday. In deference to the USA the hall was officially named the Bicentennial Serbian American Hall. Kumovi for the hall were Branko and Draga Jokic. Among the distinguished guests were His Grace Bishop Firmilian, SNF President Bob Stone and Very Rev. Dusan Shoukletovich. He came from his home in California as honored guest of the grateful parish. This dedication stands as the second greatest accomplishment of this young parish and has met



Royalty at the Ball, November 1981. From left Dan Simic, Sr., Zivan Pekovich, President, HRH Prince Alexander, Mihailo Paunovich and Eleanor Paunovich.





1974 - 76 CHURCH EXECUTIVE BOARD

REV. GEORGE LAZICH  
PARISH PRIEST



RADOVAN BOGOSAVLJEVIC  
VICE-PRESIDENT



ILIJA TICA  
VICE-PRESIDENT



BRANKO TARAILO  
PRESIDENT



MIHAILO PAUNOVICH  
VICE-PRESIDENT



ZIVAN PEKOVICH  
TREASURER



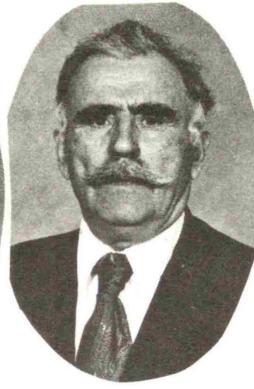
BRANKO DJUJICH  
SECRETARY



STEVE STEVANOVIC  
FIN. SECRETARY



STOJAN ZORLJENAC  
ASST. FIN. SEC'Y.



MARKO CUCUZ  
BOARD MEMBER



PETAR CUCUZ  
BOARD MEMBER



ILIJA KARNA  
BOARD MEMBER



VLADE ILICH  
BOARD MEMBER



SAVO UGRINIC  
BOARD MEMBER



VUKOJE JASNIC  
BOARD MEMBER



PETAR ANDRICH  
BOARD MEMBER



the highest expectations of the people. With the installation of a huge asphalt parking lot and outdoor lighting, the huge kitchen facilities and spacious bar, roomy foyer, it was quickly embraced by the public. Catering services were established which enhanced the reputation of the hall and added to its popularity.

George Peyovich was elected president for the second time in February 1977. Branko Djucic was elected 1st vice president. Others on the board were Mihailo Paunovich, 2nd vice president; Peter Cucuz, 3rd vice president; Mirko Sovljanski, secretary; Vaso Manojlovich, treasurer; Bosko Cucuz, financial secretary. Members of the board were Eleanore Paunovich, Jovo Jerkovic, Savo Ugrinic, Ilija Lackovic, Vukoje Jasnica, Svetolik Jasnica and Mirko Jaksic Jr. School Board: Peter Lalic (president of School Board). Wardens: Milos Stoyanovic, Stevo Iglendza, Momcilo Isailovic and Nikola Samardzija. Audit Board: Petar Kasic, Mihailo Bradas and Krstan Beric. The younger men of the parish organized the Serbian American Athletic Club of Merrillville in 1977. Their primary purpose was to aid the church in completing the picnic area for all ages to enjoy. They were sanctioned by the board to come under the wing of the church whereby they could accomplish the aims of the parish.

Their greatest accomplishment was the purchasing and installation of the park area adjacent to the picnic buildings. They purchased a lawn tractor to ease the mowing of the fields, bought the swing sets, sand-box, merry-go-round and other play areas for the youngsters. It has afforded much pleasure for the parents of the parish who view it as a private park. Over \$6,500 was raised by sponsoring dances and athletic events which was in turn spent on the purchases of the playground equipment.

In addition they sponsored four basketball teams in 1978, 1979, 1980 to the SNF events. They underwrote the expenses of travel which included Detroit (1978) Milwaukee (1979) and here in Merrillville in 1980. A total of \$11,000 was spent. Currently inactive, this group is remembered with fondness both by the youth who benefitted from their generosity in sponsoring teams as well as those who continue to use the playground. The late Milan Vulinovich and Vukoje Jasnica are remembered as great supporters of the SAC of Merrillville and the young men agree they deserve a vote of thanks.



Second from left, Mr. and Mrs. Branko Jovic, Kumovi of Hall.

Petar Andric was elected first president with Miso Jovic, vice president; Dan Cekarmis, treasurer; Ray Radoja, secretary. Mike Milic and Dan Simic Jr, Board Members.

The members decided it was time to sell the church at 41st and Adams Street. It was eventually sold on contract for \$55,000. A chapel was installed in a room adjacent to the main hall at the end of August 1977. For the next six years, faithful churchgoers endured the cramped quarters and limited facilities with patience. The priest was forced to set up an altar in the large hall or foyer when large crowds were expected such as at Easter, Christmas or Slava Services. It was a hardship endured with great tolerance by the priest, visiting clergy, the choir and the worshippers.

Again the St. Elijah parish was aided by their good neighbors St. George parish who willingly agreed to permit use of their magnificent church for weddings and funerals. St. Mary's Russian Orthodox Church was also of great help to us during these trying times.

With the architectural plans of Constantine Zourdoumis accepted, the Church-School Board, Finance Committee and Building Committee was faced with the awesome task of raising money to underwrite the building of a church. Members were asked to lend the church \$2,000 at 8 percent annual interest. Mr. Zourdoumis' plans were accepted when it was learned that the church would be in traditional Serbian-Byzantine tradition with five cupolas.

The same board remained for the year 1979 and the blessing of the cornerstone was set for September 23, 1979. His Royal Highness Prince Alexander was the main guest speaker at the banquet. His Grace, Bishop Firmilian accompanied by Deacon Petar Milosevich, served Hierarchical Liturgy which preceded the procession to the cornerstone with a time capsule containing data of the parish, its membership and other pertinent information securely installed in the foundation.

A new Church Board was elected at the annual meeting of 1980. Zivan Pekovich was installed president with the following board: Mihailo Paunovich, 1st vice president; Radovan Bogosavljevic, 2nd vice president; Anne Tumbas, 3rd vice president; Nikola Jovic, Serbian secretary; Ray Radoja, English secretary; (later assumed by Dan Cekarmis when Radoja was unable to attend meetings due to work schedule); Mary Stevanovic, financial secretary and Stoyan Zorljenac, Assistant financial secretary. Members: Ilija Manojlovich, Steve Koscica, Miladin Jasnica and Dusan Djukich. The School board was headed by Stevo Iglendza, president, and the Audit Board consisted of Petar Kasich, Mirko Andjelkovic and Branko Jovic.



Church School children with Priest and School Board, October 1970



Pekovich and his devoted boards carried the burden of building the church from 1980 through 1983. He and his board members met in special sessions, called meetings, signed contracts, talked to banks, oversaw the task of daily work.

While the Church parish spent much energy on buying land, building and expanding throughout its short twenty-year history, the effort of the membership in the past ten years has been phenomenal. To their great credit, they have achieved their most impossible dream. Their work stands as a testament to their determination and their pursuit of a dream. Today they have a spacious picnic ground which is fully quipped a hall that can accomodate a multitude of people, and the most precious jewel in their crown, the magnificent 14th century Serbian Byzantine Church which will last an eternity.

They turn a page today. The era of building is over and a new phase begins. May it be an era of faith, whereby the church is filled from one end to another each holy day; may the choir resound with praises; may the faithful greet each other in Christian love.

At the beginning of this narration Solomon's prayer of dedication is recorded. And the Lord answered him after he finished building the temple:

**I have heard the prayer and plea you have made before me; I have consecrated this temple, which you have built, by putting my Name there forever. My eyes and my heart will always be there . . . ( 1 Kings 9:3)**

May the Lord our God hear our prayer today and may He be with us forever, Amen.



Sealing in of time capsule at church cornerstone ceremony 1979.

## ACKNOWLEDGEMENTS

The church is appreciative of several groups of men who have answered the call whenever their expertise was needed during construction stages. Iron Workers Local 395 came to the rescue on numerous occasions, not only in the church construction but when the hall and parish home was built as well. Sonny Roganovich and Milan Manojlovich were successful in persuading the craftsmen to lend a hand.

Others to whom a debt of gratitude is acknowledged are Operating Engineer Local 150, Schererville Steel Erectors, 3-Star Construction, J.C.L. Steel Erectors Inc., Indiana Steel Erectors, Hunter Construction and C&C Iron Inc. Also Samocki Brothers and Gary Bridge and Iron. Without their help, the cost of building would have been much more than it was and the parish hereby offers their thanks and their appreciation.

Dan Zorich drew plans for shop detail, steel construction.

We are also indebted to the Merrillville Town Board, Independence Hill Conservancy District, especially Lucille Parker, chairwoman; also Conservancy District Engineer, Alec Finkey.

The parish is deeply indebted to Zarko Sekerez, engineer by profession, who was of great help to the architect and the building committee during the early years of the church construction.





## ARCHITECTURAL DESCRIPTION

This church, dedicated to St. Elijah the Great Prophet, is characteristically in the Byzantine style of building and according to the Morava School of Architecture in Serbia. The basic form of the church structure is based on the Byzantine examples of churches in Mount Athos (Holy Land) namely TRICONCHOS which loosely translated means three apses; one altar apse, east end of the structure and two apses on each side. The basic form follows the needs of the church in religious services.

The exterior of the church is elaborated with artistic designs which cover both the richness and variety found in this form of architecture.

The church is superimposed with five domes appealing to the aesthetic nature underlying the vivid and decorative expressions. Byzantine structure is used throughout. The main dome symbolizes Jesus Christ with the four smaller domes representing the four evangelists. Each dome is constructed with stone columns and brick arches.

The stained glass windows in the main dome depicting the prophets in conjunction with the Pantokrator and apostles inside the dome. The smaller domes also include stained glass windows.

The main entrance to the church features stone portals, rosettes and stone columns with a mosaic of St. Elijah above. Decorative pilasters (support columns) are found at the corners of the building as well as between windows. Sculptural decorations can be seen here. Care is taken to incorporate the horizontal as well as vertical to keep with the decorative form. Cornices are diagonal layers of brick used in creating a lattice type feature. The main cornice just below the roof level is decorated with two layers of diagonal brick while lower and middle heights of the building are decorated with one layer of diagonal brick. All aid in creating a uniquely artistic harmony.

On the lower level is featured stained glass windows depicting various saints of the Serbian Orthodox Church. The round windows at the upper level are decorated with stained glass rosettes each characteristically unique.

The architecture awakens the desire to enter the interior of the building. High vaults and arches create an awe-inspiring wonder with magnificent cupolas and a rich array of colours streaming in the stained glass windows. The arches gracefully shaped as olive branches support the chandeliers. The chandeliers depicting vigil lamps, candles, icons, wine leaves, double-headed eagles, lambs and crosses, all symbolic of orthodoxy, done in an airy creative metal work.

The Iconostasis is similar to famous iconography found in Serbia. It is of walnut-carved wood in a most delicate wood embroidery, one of the finest types of artistic endeavors, which is extremely rare.

Serbian people view their holy temples as a special and hallowed House of God. It is where religious beliefs, culture and art of medieval Serbia is centered. It is the torch which lights the way for culture, history, tradition, as well as spiritual beliefs.

This church is a creation and symbol of all they hold sacred and the people who joined together to leave this 14th century Serbian Byzantine example of their beliefs are rightfully proud of their achievements. It will become a landmark in Indiana and I am honored to have been chosen to design this structure for them.

Konstantin Zourdoumis, Architect

\*My family home in Krusevac, Yugoslavia, was adjacent to the famous Lazarica Church and it influenced the direction of my life-long career. Lazarica is a monumental church of great beauty which left a deep impression on me and has been a source of inspiration that continues to stimulate my profession to this very day.'

Konstantin Zourdoumis, architect of St. Elijah Serbian Orthodox Church was born in Kumanovo, Yugoslavia to Greek parents Anastasia and Leonidas Zourdoumis.

He completed his secondary education in Krusevac, continued on in the University School for Architects in Belgrade, receiving a degree in Architecture and Engineering in 1937.

A Masters Degree in Architectural and Structural studies was earned at the University of Belgrade in 1941; he began studies for a Doctorate degree in Technical Sciences which was interrupted with the outbreak of World War II. He enrolled at the University of Athens in Greece receiving recognition as an Architect and Engineer from the University.

His professional life from 1941-1945 in Krusevac included projects for a small village church nearby; 1945-1952, chief architect in Belgrade for the Hydro Energo Project, mostly working in harnessing power in river dams in Jablanica, Zvornik and Vlasina Hydro projects. He also completed a memorial monument in Kumanovo.

His career turned to high-rise apartment complexes and condominiums during several years in Greece. He designed a condominium for professors at University of Athens on one of the main avenues of the city. He created a museum for antique church icons in Crete. Coincidentally, The Iconostasis in St. Elijah Church came from Crete where the museum is located; Spilia Kisamou.

Mr. Zourdoumis came to Ontario, Canada in 1955 where he received immediate recognition from the Province of Ontario; the Institute of Canada and the Corporation of Engineers in Quebec. He has designed architectural and structural plans for government buildings, the post office, Canadian schools and Department of Public Works; numerous business and professional buildings in the center of town, high-rises and condominiums and private residences in Ottawa.

His fondest works are with religious edifices. He has designed Greek Orthodox Churches, a Ukrainian Orthodox Church in London, Ontario; Kingdom Hall of Jehovah Witness, Antiochan Orthodox Church-Hall-School complex and St. Elijah Church in Ottawa.

He is also architect of St. George Serbian Orthodox Church in Canton Ohio and is currently completing Holy Assumption Church in Sacramento (Fair Oaks) California, St. Sava Church in San Gabriel, California and a Lebanese Church in Ottawa. Churches are clearly his specialty, favoring Orthodox Byzantine Architecture.

Mr. Zourdoumis is married (to former Helen Thestorides); they have one son, two daughters and two grandchildren.





## S.A BICENTENNIAL HALL COMMITTEE

One of the mainstays under the wing of the Church is the Hall Committee who toil long hours seeking ways and means to benefit the treasury. They began their work in 1976 before everything was completed, but a need for finances was obvious. From that shaky beginning when volunteers worked through the night to keep the septic tanks clean they have emerged a smooth-running, professional group who make the dollars available for the church construction.

Among their weekly operations is the famous fish fries which has become a part of the Merrillville Community. The bar is open every night with Boro Bresich as head bartender. He brings his expertise as a professional bartender to the successful and profitable management of the social rooms.

The Catering services which is under the auspices of the hall manager is also supervised by the hall Committee. Helen Pekovich was the first hall manager. She established a basis which has served the church community in good stead up to the present time. Following her two-year tenure, Vera Jerkovich served two years and Lou Manojlovich three years, a position she still holds.

The Catering team has attracted people from all walks of life who are in need of a spacious hall that serves top-quality food and dispenses popular drinks. Some of the annual customers have included the Lincoln Day Dinner (U.S. Secretary of Agriculture Earl Butz appeared here), Edward Simcox, Indiana Secretary of State, Dozier Allen Fund Raising party, numerous steel companies who entertain management and workers, as well as graduation parties, weddings, showers and luncheons. The hall facilities are so popular that church members must reserve dates well in advance in order to assure a day when the hall is not booked.

Proceeds from the hall have covered interest on loans, mortgage payments, and numerous other obligations. Tamburitza Orchestras such as the famous Popovich Brothers have appeared here as well as other favorite tamburitizens.

The Committee is elected annually from members who may qualify for a vote only if they have paid the pledge required of all 'hall members.' The hall issues application forms for would-be employees who are paid a minimal salary. There were some thirty employees in 1976 which has steadily increased with each passing year. All employees are parishioners



First Hall Committee 1976, l. to r. Jovan Manojlovich Petar Andrich, Vaso Manojlovich, and Boro Bresich.



## FUND RAISING COMMITTEE

Another mainstay of the church community is a group of energetic people who have helped support the building plans of St. Elijah in a concentrated corp of twice-weekly workers which started in March, 1980. Every Monday and Wednesday, the parking lot is filled with people who enjoy an evening out and come to St. Elijah's to be entertained. The corn game is a popular past time, mostly aimed at retirees. They come from Cedar Lake, Crown Point, Griffith, Highland, Hobart, Gary and Merrillville.

An average of twenty volunteers from the parish make the evening out a pleasant one. The workers are mostly the young married, single individuals and students, with a sprinkling of older members who serve the church by offering a few hours each week.

Proceeds which, were steadily increased over the past three years since they came into existence, are turned over to the building fund. Myra Lalic, with help of a supportive committee which includes Miso Jovic and Mike Lalic, continues managing the fund-raising events. Judy Milich, who has taken a much needed rest, was instrumental in organizing the group at the start. Bernice Bresich is manager of the Monday night games, with the help of Evonne Jasnich.

## PICNIC AREA RENOVATION

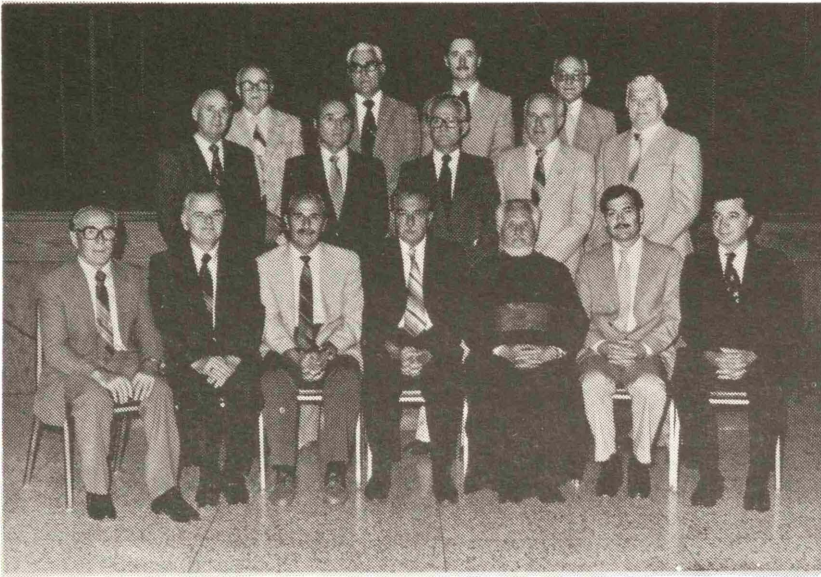
Since the initial clearing of the land and erecting a picnic pavilion, the area to the rear of the church complex has been renovated and expanded. Only recently a group of men volunteered to expand the barbequing area and better equip the summer kitchen facilities.

Besides the pavilion which is under roof, the area includes a summer kitchen equipped with stove, sinks, refrigerator, an outside bar, washrooms and BBQ pits. The volunteers improved the BBQ area in 1982 providing a spacious 30'x15' room for barbequing. A maximum of fifteen lambs can be roasted at one time in the ovens where dressed lambs rotate on electrically run spits over hot charcoal fires. A smaller room, 10' 8' houses an electric saw where the roasted meat is weighed and rapped under strict sanitary conditions. A small opening from the cutting room to the kitchen provides easy access to the orders without anyone traipsing through the spotless cutting and wrapping room.

An adjacent room provides hot and cold running water for the men who work the BBQ machinery. The area also houses a walk-in cooler where the meat is kept prior to roasting. The popular method of preparing lamb and pork continues to bring in sizeable gross receipts for the church and the men enjoy spending their time working here. Stojan Zorljenac and Steve Babich oversaw the expansion project. Others who devoted time on the job were Risto Radoja, Isadore Jasnich, Bogdan Vukobrad, Milos Borjan, Milan Skondric, Djuro Cekarmis, Vaso Popovich and Jovica Jaksich. George Peyovich and Steve Dobrijevic drew the plans for the additional rooms and equipment. There were numerous other volunteers who came to devote a few hours or a few days and to them we owe a debt of gratitude also.



## CHURCH ORGANIZATIONS 1983



**BUILDING COMMITTEE:** Seated left to right: Vaso Manojlovich, Zivan Pekovich, Stevo Dobrijevic, assistant chairman; George Peyovich, Chairman; Proto Lazich, Petar Kostur, assistant chairman; Miodrag Pantelich, project manager. Standing from left: Mladen Maksimovich, Jovo Manojlovich, George Cekarmis, Savo Ugrinich, Milos Milosevich. Standing Back Row: Petar M. Kasich, Milan Manojlovich, Milvoj (Mike) Urukalo, Bosko Cucuz. Not pictured: Petar Beader, Dusan Manojlovich Sr.

**LANGUAGE & SUNDAY SCHOOL TEACHERS** - seated left to right: Stevan Iglendza, president of School Board; Rev. Lazich, Milly Popovich, Superintendent. Middle Row: Milica Iglendza, Jackie Bradas, Nada Miljkovich, Mara Andjelich, Mara Kostur, Mira Kostur, Femka Brasovan, Sophie Dujich. Last Row: Bosko Sarac, Dan Cekarmis, Ljubomir Samardzija Jr., Mike Urukalo, Bogdan Markos, Milan Miljkovic.



**Circle of Serbian Sisters Board** - Seated l to r.: Clarice Ugrinich, 3rd vice president, Jackie Bradas, 2nd vice president, Father Lazich, Jovanka Andjelich, president, Mira Kostur, 1st vice president. Standing: Millie Popovic, treasurer, Helen Pekovich, Secretary; Andja Vulinovich, financial secretary and Zora Koscica, audit board chairman. Diane Gligic was absent.





## PLANNING COMMITTEES



**CONSECRATION COMMITTEE** Seated (L-R): Dan Cekarmis, Anne Tumbas, Zivan Pekovich, Rev Lazich, Mary Stevanovich, Miso Jovic. Standing: Jovanka Andjelich, Boris Bresich, Ray Radoja, Mike Urukalo, Nada Urukalo, Sandi Radoja.

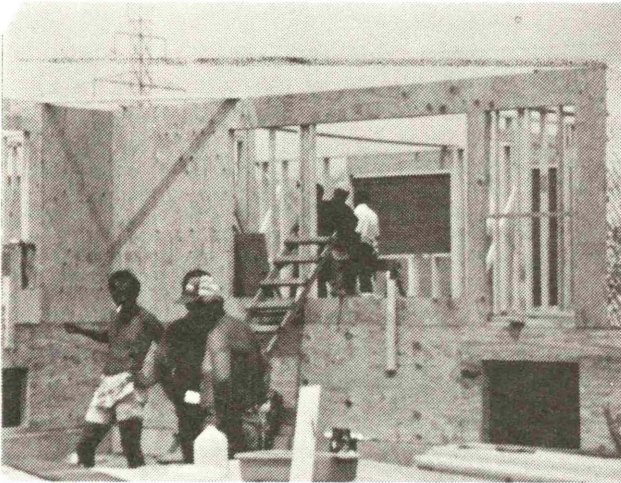


**Decorations Committee**, seated; Mira Kostur, Jelena Petrovic, Nada Urukalo, Mara Kostur. **Foods Committee**, standing; Sophia Djujich, Dusanka Tica, Vukosava Vukovich, Janja Segan, Andja Dujakovic and Miladija Jasnica

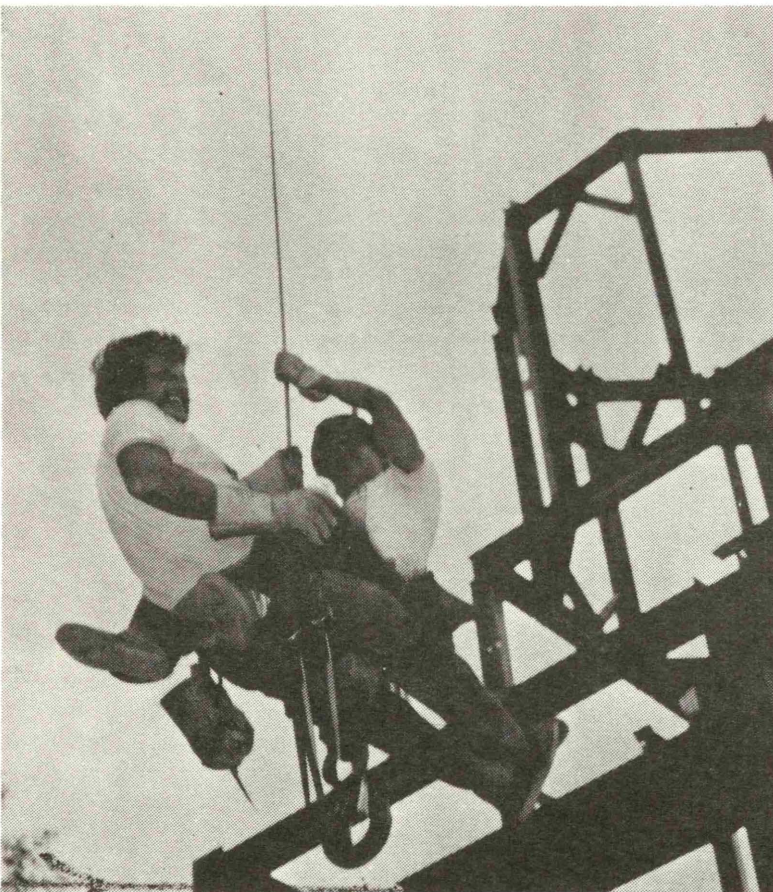
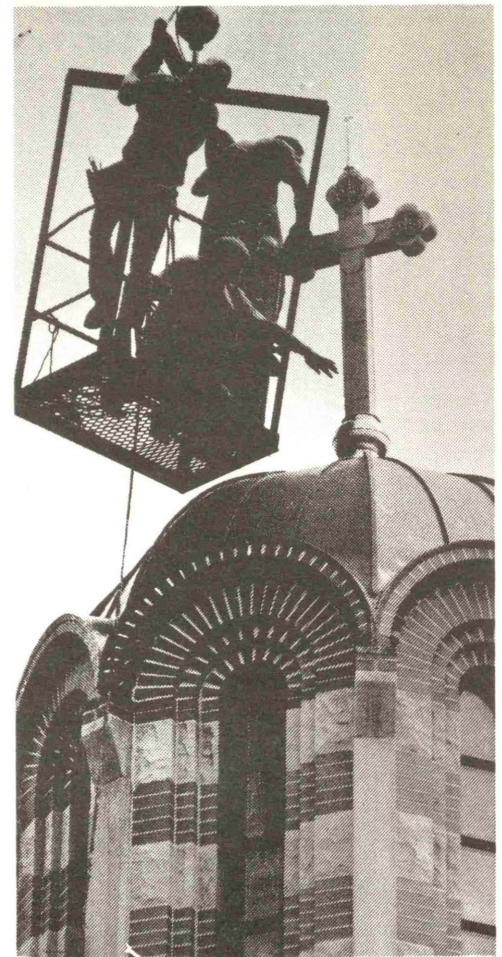


You have many workmen: stonecutters, masons and carpenters, as well as men skilled in every kind of work . . . craftsmen beyond number. Now begin the work, and the Lord be with you.

( 1 CHRONICLES 22 : 15, 16 )

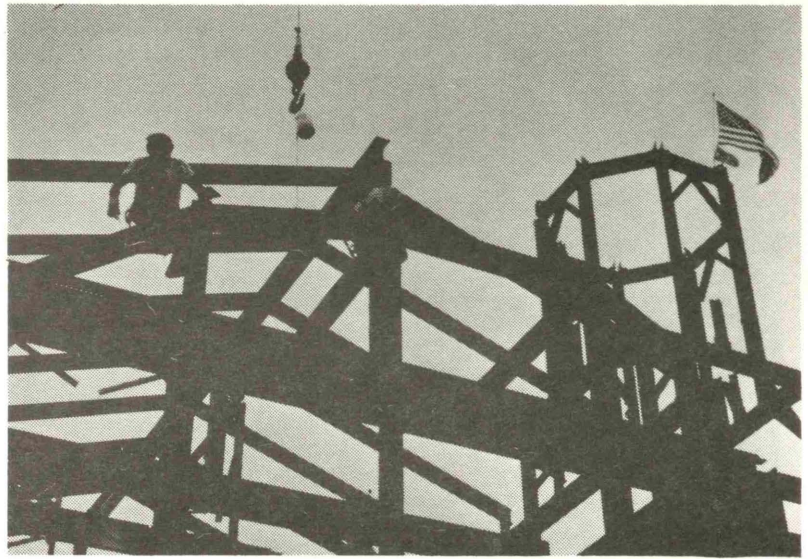
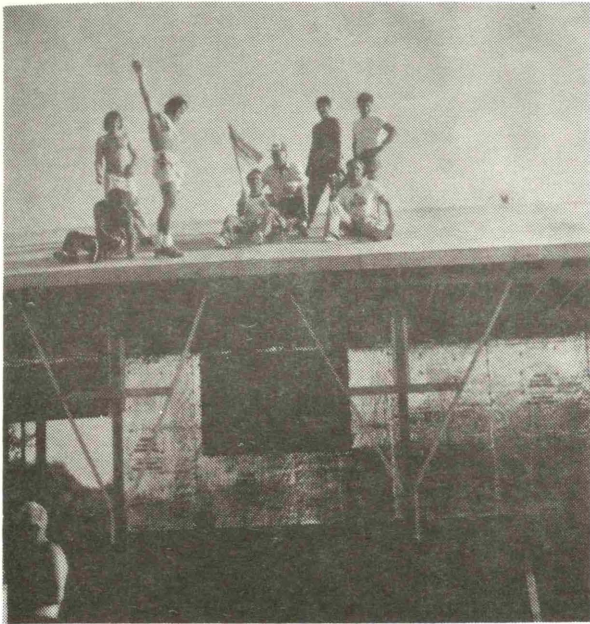


CHURCH AND PARISH HOME CONSTRUCTION

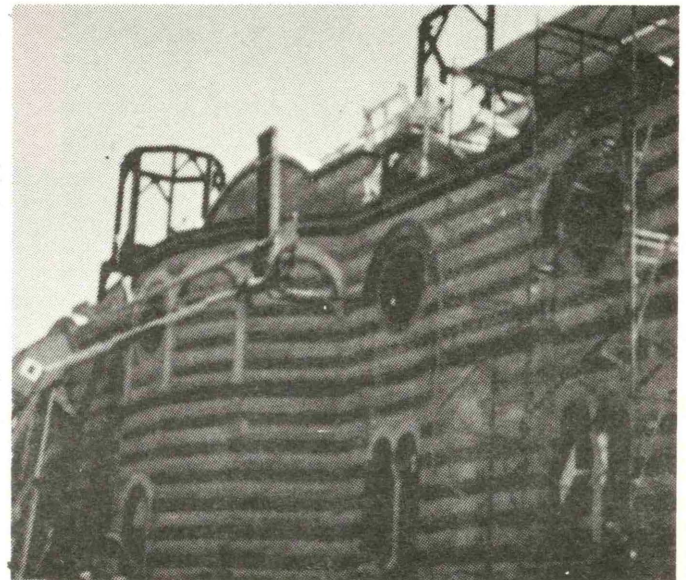


Volunteers work on Parish home





**Milan Manojlovich, left, and Milton Popovich, right (standing back row) with their loyal troop of Iron Workers Local 395**



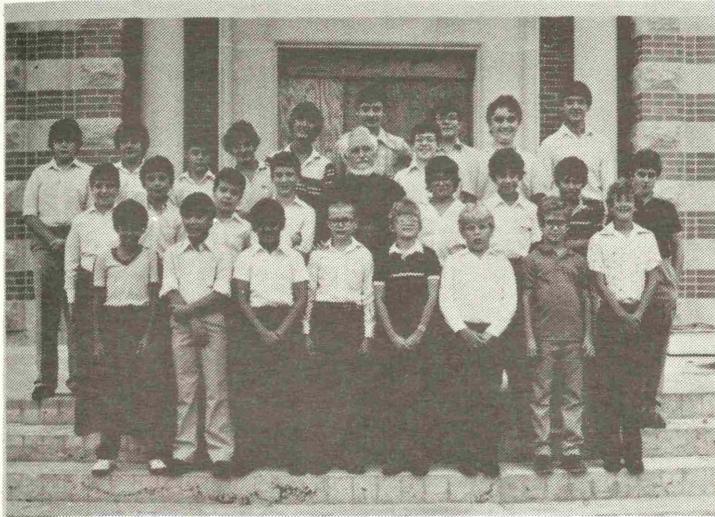




GETTING READY FOR SERBFEST - 1983



1983



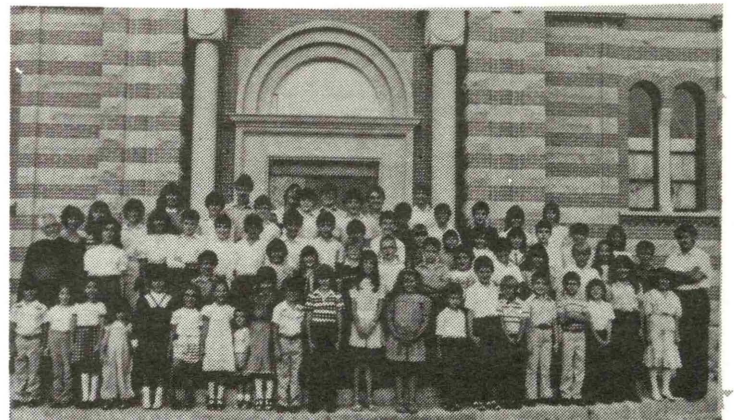
Altar Boys with Priest.



Church Epistle Readers.



FOLKLORE GROUP with Father Lazich and Mara Kostur, director.



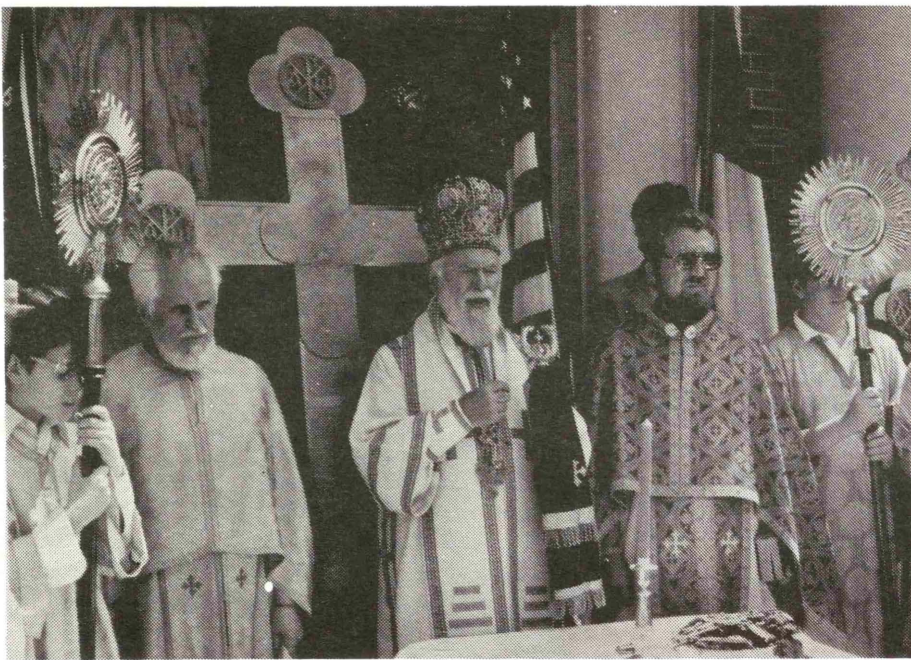
Sunday School students with Father Lazich and Stevo Iglendza, board chairman, far right.



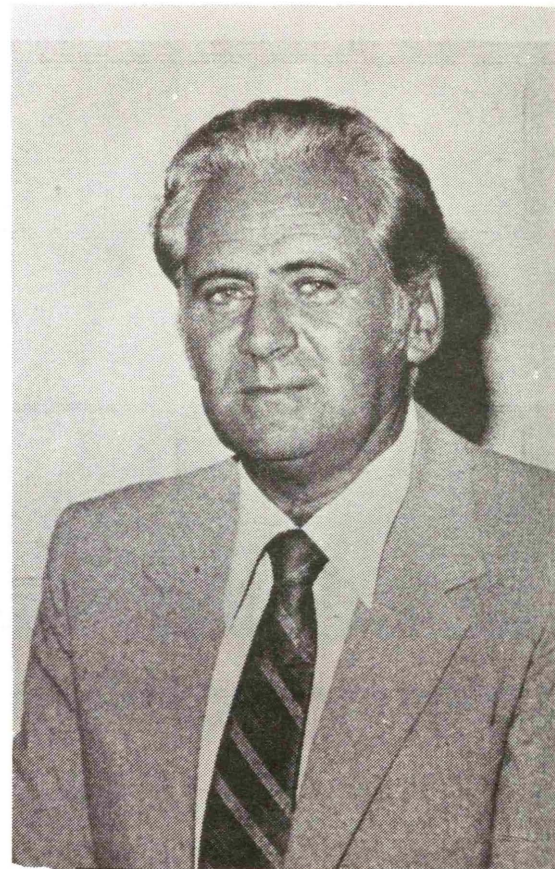
1983



After last Liturgy in Hall, worshippers posed for picture with clergy, August, 1983.



Blessing of Crosses



Dan D. Simic, Financial Chairman





ST. ELIJAH TAMMIES - 1971



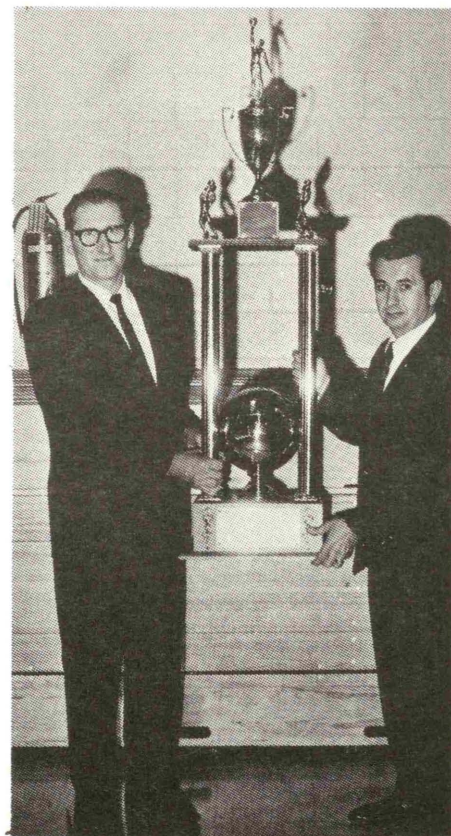
ST. ELIJAH JUNIOR DANCERS 1971



## ON THE SPORTS SCENE



**1970 SNF Bowling Tournament Committee with SNF President Robert Rade Stone and Bishop Firmilian. Pioneer members Djura Pelinovich is seated between Father Lazich and Bishop; Djuro Ladjevic at side of Stone.**



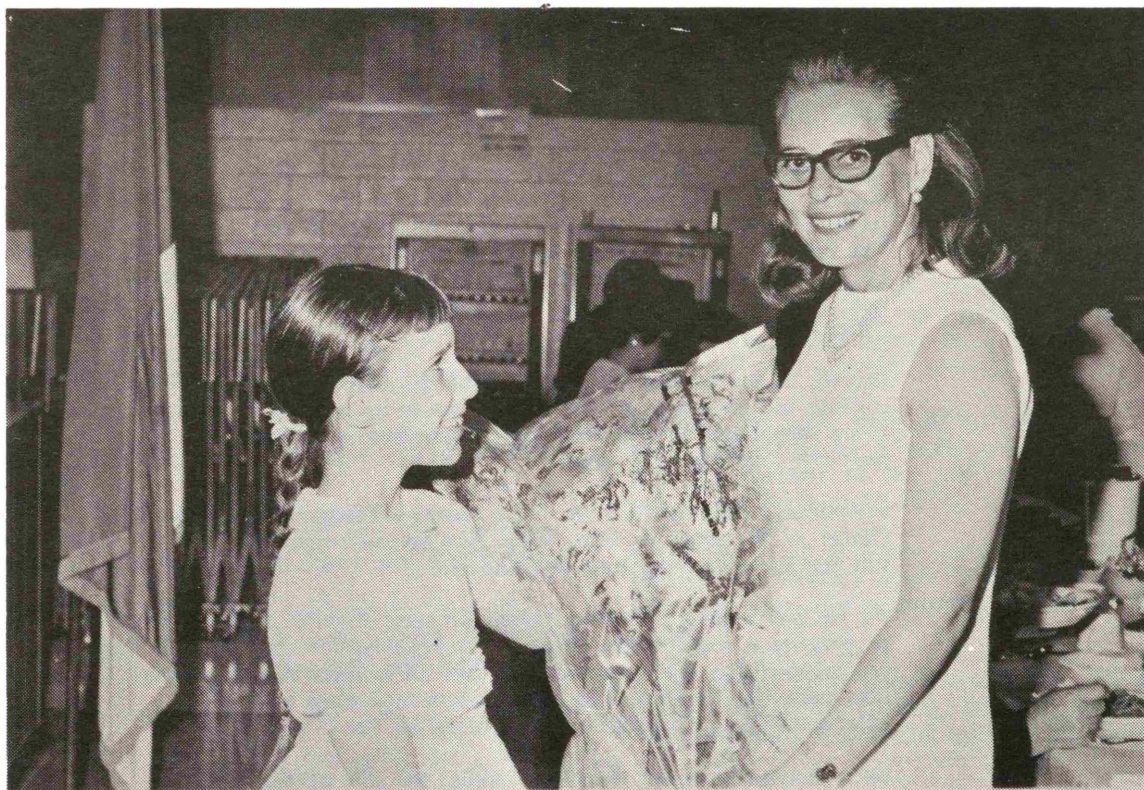
**The late Svetomir Stevanovich (then church president) accepts championship trophy from 3rd SNF Vice President Mitch Solaya.**



## ROYALTY VISITS THE CHURCH - 1967



HRH Prince Tomislav and HRH Princess Margareta with church dignitaries, in Gary 1967



Melody Stevanovich presents flowers to HRH Princess Margareta, 1967.



# Thanks, Good Friend



(Ilija) Eli Tica

A man who served wherever there was a need; a man who joyfully contributed his utmost whenever his church called upon him. This describes Eli Tica, a man who is now too ill to be where he loved to be - amongst his people.

Ilija came to the U.S. in 1950, settled in Akron, Ohio, but soon moved to Gary when he learned his father and sister were on their way to the midwest. He joined them in 1950.

He worked at U.S. Steel, Cloverleaf Dairy, finally settling in at Western and Southern Life Insurance Co. where he rose to Assistant District Manager of the Portage Office. There he remained until he was stricken in June 1976.

His record of work at St. Elijah's reads like a 'Who's Who Among Faithful Workers.' He was active in the early formation of the Tamburica and Dance Group, served as vice president on several boards, was a member of SSS St. Elijah (they voted him honorary member in late 1970s), and was Ad-Book chairman when the Bicentennial Hall was consecrated.

Shortly thereafter his daughter Joanne (Drakulich) was married and the reception was the first one in the new hall. A few weeks later he suffered a severe stroke from which he has never completely recovered.

Friends and co-workers at St. Elijah hosted a Testimonial Dinner in his behalf in 1978. They came to pay honor to this man for whom they have high esteem.

As we pause here to acknowledge our good fortune in progressing as speedily as we have in a short period of time, we acknowledge with gratitude the faithful servants that have passed on before this joyous occasion took place and offer our profound gratitude to good friend Eli Tica.

He is married to Violet (formerly Tarailo) and with her has five children; Joanne, David, Mira, Barbie and Debby.



# *Administrative Boards*

## *1964-1983*

'Our visions and our dreams have become our achievement because we had love for God and our Holy Serbian Orthodox Church.'

Bronko Tarailo



Bronko Tarailo, founding president of St. Elijah Serbian Orthodox Church (1964-1966), returned for a second term as president, (February 1974-February 1977). During his first term, the original church, 41st and Adams Street in Gary was purchased and paid for within a few short months of date of purchase, following an enthusiastic and immediate pledge from the membership.

Land was purchased (20 acres) at 41st and Hendricks also.

During his second term of office, the Serbian American Bicentennial Hall was built and dedicated.

Bronko is well known in the community. He owns and manages three restaurants - - Bronko's, Market Place, Crown Point; Bronko's, Portage; and Bronko's, Broadway, Gary.

He has headed many fund-raising drives in the church community such as SNF Basketball Tournaments and the annual Serb Fests.

An outstanding football player at Gary Emerson High School (1937-1940). he attended Indiana University Bloomington and left to serve in the United States Air Force during World War II.

He met his wife Ruth at Wayne University when he was completing his education (B.S. degree in Business Administration) at the University of Detroit. They were married in June 1950.

He headed the accounting department of Gary Housing Authority when Peter Mandich was mayor of Gary; entered the restaurant business in November of 1964.

Bronko and Ruth have two children: Nick, married to Kathy (Medich); Donna, married to Mirko Blesich. Two grandchildren: Alek and Nikola Blesich.



George Peyovich led the parish as president 1966-1968 and again 1977-1979. His board undertook the task of paying off the mortgage on the land purchased at 41st and Hendricks which was \$45,000 for the 20-acre site. Members and parishoners heeded the plea for donations thereby helping to cancel the debt.

SNF President Robert Rade Stone and Gary mayoral candidate Josephy Radigan were honored guests at the mortgage-burning celebration October 29, 1967. This parcel of land was subsequently sold and the proceeds earmarked the drive for funds needed on the present land which was later purchased.

One of the highlights of his first term in office was the visit of HRH Prince Tomislav and Princess Margareta Karageorgevich to the parish. The royal couple were feted at a huge gathering July 1, 1966 at a joint-sponsored event with the then-St. George Unity Committee of East Chicago.

In his second term as president, Peyovich and his board received a mandate from the membership to build a church. The land was paid for, the picnic site and hall were completed and the membership was eager to tackle the mammoth project of building a new church. The St. Elijah Building Committee was reactivated for the new church-school-parish building complex.

Peyovich has served constantly since the inception of the church community. He was Building Committee chairman from 1964 to the present day. He headed plans and building of the choir loft and iconostasis in the old church; picnic ground facilities; Bicentennial hall and church-school-parish home complex. He credits the progress of the church-community to all who so generously donated their time and talent. He credits Steve Dobrijevic, Peter Kostur and Vaso Kostic for their assistance in hall drawings and construction management; Ruth Tarailo for her artwork in creating the icons in the old church which served for many years.

Other highlights of his tenure as president: Groundbreaking of the Church-School complex, June 1978; Cornerstone and Time Capsule installation, September 23, 1979.

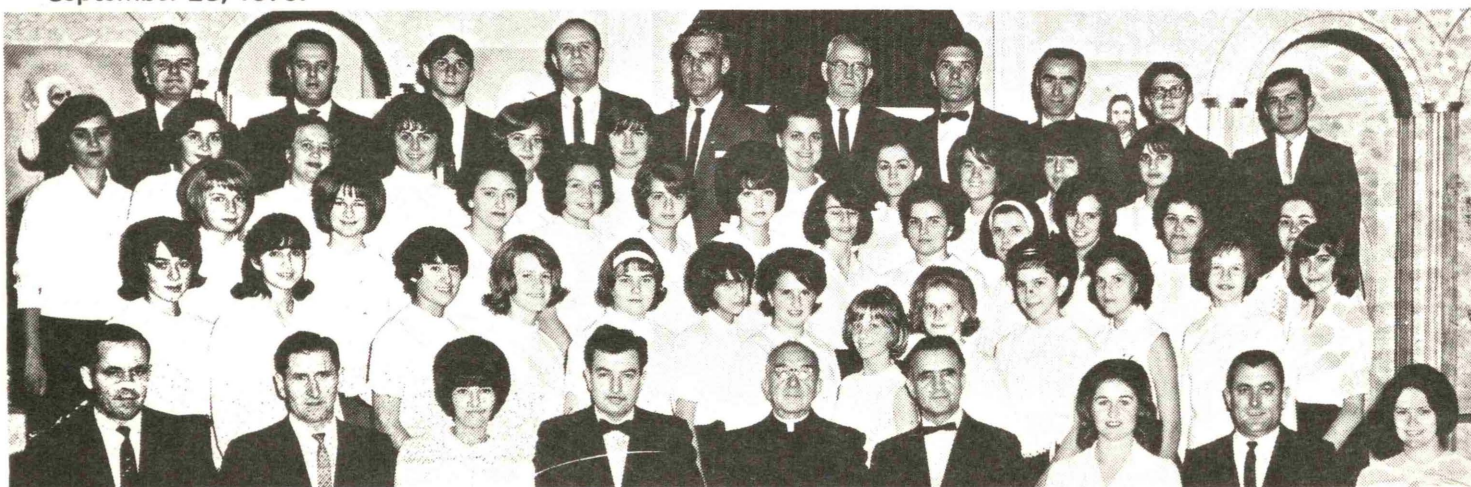


**1966-1968 - George Peyovich and executive board with His Grace Bishop Stefan of Dalmacija and Father Lazich**

George is the founder and first president of the Serbian Singing Society of St. Elijah and continues as an active member in the bass section.

He is employed at Crown Engineering Inc.; served in the United States Army Air Corp 1943-45; graduated from the University of Illinois 1951 with a B.S. degree in Architectural Engineering.

He and wife Dorothy were married June 5, 1949 in St. Archangel Michael Church, South Chicago. Six children: Nada (Buczek) Gregory, Donna (Klein), Luka, Annette and Milena. Grandchildren: Nicholas (Klein), Amanda (Peyovich), Robert (Buczek) Christopher (Klein), Jonothan (Buczek) and Rachel (Peyovich).



**Charter members of SSS St. Elijah, with Proto Dusan Shoukletovich, Director Simeon Popovich, and Founding President George Peyovich.**



## SVETISLAV STEVANOVIC

Svetislav Stevanovic, a man who stood ready to support any church-related function, whether it was buying, building or singing, was elected to serve as president of the St. Elijah Church Board in 1969. He was a mild-mannered person who was at the helm of the parish during a critical period when the parish was floundering as to what was the correct path to follow for the preservation of future church life.

Stevanovic came to America in December of 1950, settling in Youngstown, Ohio where he was employed by United States Steel Corp. He transferred to U.S. Steel Work in Gary in 1953 where he was to remain for the rest of his life.

Prior to becoming president, Svetislav was active in the parish from the very beginning. He and Milos Milosevich constructed the candle holders for the church at 41st and Adams Street and which are still in use today. He was one of the founders of the original church.

He served as vice president on the first board, was vice president under George Peyovich, served as secretary under Branko Djurich and financial secretary during the second term of Bronko Tarailo. He also served on the SSS St. Elijah Board and was Financial Secretary when the choir hosted the first SSF Festival in 1967. He served as vice president of SNF Lodge 170 Srbija and was an officer of the St. Elijah Folk Dance and Tamburitza Group.

Upon accepting the presidency he participated in the renovation of the church on Adams Street and recruited volunteers to help. Other highlights include the Senior Basketball Team championship, won at the SNF Basketball Tournament and the parish was pleased to have Their Royal Highnesses Prince Tomislav and Princess Margareta as guests at the Honors Dinner for the champions.

Stevanovic met his wife Marija (Malbasich) at a St. Sava social function which led to marriage in October 1955. They were blessed with one child Melody (Mileva).

The parish was deeply saddened at his untimely death October 27, 1978. His dedication to the Serbian Orthodox Church, however, stands as a testament to his beliefs and his resolve to be a faithful son of his Holy Church.



## + RADOVAN BOGOSAVLJEVICH

Radovan Bogosavljevich spent four years in a prisoner of war camp in Germany during World War II. Upon regaining his freedom following the war, he migrated to America, settling in Gary, Indiana almost immediately.

He was a founding member of St. Elijah Church and is remembered for his positive and supportive assistance in all endeavors, serving in various capacities throughout his life.

He was vice president in the 1970s when Bronko Tarailo was president and when the Bicentennial Hall was built; he was 'Kum' for the Circle of Serbian Sisters from its inception up to the day he died.

In 1970 he was elected president of the church board. His year in office was historically significant since it was he who signed the document which transferred the 20-acre site on Taft Street to the St. Elijah Church parish. He was rightfully proud to have accomplished this important step in the development of the parish.

In 1980 he again assumed office as vice president when Zivan Pekovich was elected president. He worked tirelessly, donated generously toward the building fund.

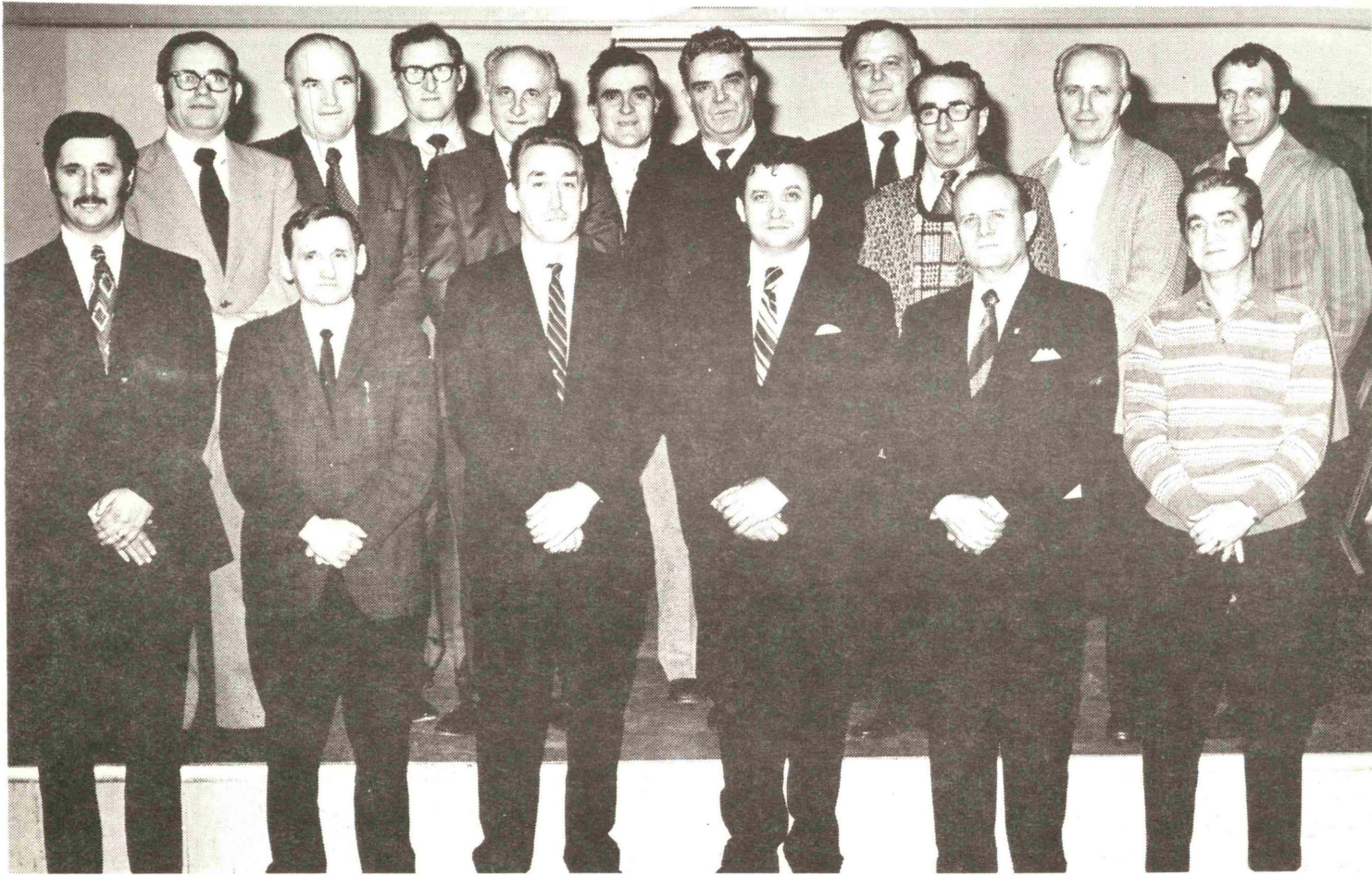
He was a member of the SNF and supporting member of the SSS St. Elijah; he was supportive of the Midwest Diocese, helped numerous national organizations and churches in Yugoslavia with monetary gifts.

Before the parish purchased the land and established their own picnic area, Radovan repeatedly turned over the land near his residency for picnics. He managed a thriving Barbeque Meatbusiness and was well known amongst people who came to his home every Sunday morning to buy the lamb off the spit. He was also well known in party circles.

Radovan died March 26, 1980, on the eve of the SNF Basketball Tournament which St. Elijah and Lodge 170 were hosting. He had served on the planning committee and had offered to work the barbeque detail, which the committee had accepted gratefully. His passing shocked not only his fellow workers, but the parish, his friends and to say nothing of his family.

He is survived by his wife Fina, one son, two daughters and four grandchildren. His presence is sorely missed amongst us. May His Memory Be Eternal!





Third from left, Branko Djulich, Church President during 1971, with Church Board members.



## ZIVAN PEKOVICH

Zivan Pekovich was the sixth president of St. Elijah Church, serving in 1980-81-82. There was great activity and progress during these three years when the new church complex was already begun. The parish home had to be completed and the need for great amounts of money was the demanding issue.

A great flurry of fund-raising was immediately instituted and Pekovich with his board set up a Finance Committee. They solicited pledges and donations, sought loans from members, called special meetings to acquaint members with various plans and received the cooperation of the people.

The twice-weekly games program was initiated in 1980 and has helped the building project tremendously. Serb-Fest, the annual benefit program brings people from surrounding areas to the church grounds for four days of carnival rides, games, serbian foods and refreshments. This too has helped raise sums of money for the completion of building projects.

During his term of office the parish has hosted the SNF Basketball Tournament twice (1980 and 1982) for which the parish is indebted to the Serb National Federation. The Building Fund Ball, the social highlight of the winter season was hosted annually also.

Volunteers came forth to offer their talents in constructing the parish home which was completed in 1982. Misho Pantelich volunteered his time to oversee the completion of the parish residence and was aided by men who are carpenters, electricians and plumbers by trade.

Another building was added to the picnic grounds for upgrading the barbequing of meats. This too was

completed by the volunteer work of many good members of the church.

Close to a million dollars was raised during this period. The church-school project moved steadily ahead from foundation to under-roof status 1980 to 1982. Zivan signed all contracts for the church with the exception of the foundation, but which includes steel fabricating, steel purchases, stained glass windows, iconography, etc. Endless trips in behalf of the church were also made by him.

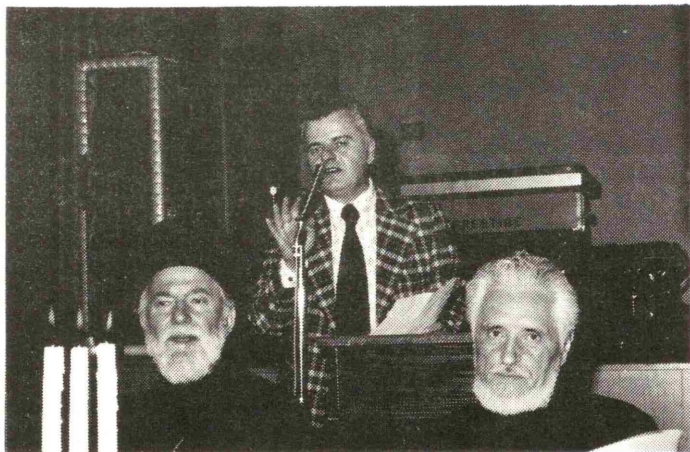
He has been active and supportive since the inception of the parish. He was second vice president for George Peyovich one year; secretary for the late Radovan Bogosavljevich, three years; treasurer again for Taratko; building committee member for Peyovich's second term. He is currently General Chairman of the Church Consecration under the presidency of Mihailo Paunovich.

He has been a member of SSS St. Elijah since its founding; past president of the choir; member of SNF Lodge 170; three-year member of Diocesan board and presently alternate member.

Pekovich came to America in June 1950. Following the communistic takeover of Yugoslavia he left for Italy in 1945, to Germany and subsequently emigrating to America. He was employed at the Budd Company for 32 years, retiring in 1983.

He met and married his wife Helen in Gary 1954. She has been equally active in the parish, having served as founding president of the Circle of Serbian Sisters St. Elijah.

'Without the cooperation and willingness of Father George Lazich, my boards, St. Elijah Circle of Serbian Sisters with their president Jovanka Andjelich, George Peyovich and the people of the parish, none of this would have been realized,' Pekovich stressed. 'I have thanked them in the past and want to go on record in the history of our parish, that our progress can be credited to them.'



Church Board 1980 - 1982: seated l. to r.: Steve Babich, Mary Stevanovich, Mihailo Paunovich, President Zivan Pekovich, Father George Lazich, Anne Tumbas, Steve Koscica. Standing from left: Stevo Iglendza, Dan Cekarmis, Miso Jovic, Wayne Isailovich, Petar Andrich, Ray Radoja, Ljubomir Samarzija, Ilija Manojlovich, and Obrad Lalic. Not pictured: Stojan Zorljenac, Dan Simic Jr., Nikola Jovic, Dan Djukic, Mladen Jasnica, and the late Radovan Bogosavljevich.



### MIHAILO PAUNOVICH

Mihailo Paunovich was elected to lead the Church Executive Board this year when we consecrate the church-school complex. It is an honor which is rarely bestowed on a president but the people deemed him the man to carry this banner of distinction.

Mihailo came to America in 1950 with his wife Jelisaveta to whom he was married in 1948 in Rome, Italy. They immediately settled in Gary. He worked at Inland Steel Company for a number of years, as well as the Budd Company before striking out on his own as a business man. He owns and manages the Parkview Shell Station in Gary.

He is a founder of St. Elijah Church and has been active in several organizations under the church. He was first School Board president in 1964. He has held office most of his life as a member of St. Elijah's. He was treasurer, vice president, and most recently president. Another honor which he carries this year is 'Kum' of the St. Elijah Church. He was unanimously chosen at a special meeting in September.

During the sixties Mike was a well-known radio announcer for the Serbian program broadcast over WXRT, 'Voice of Truth' under the sponsorship of Gavrillo Princip. It was featured during 1963 through 1967.

He and his wife Elisabeth enjoy working for the church, as well as their children. Daughter Eleanore, DDS, is currently a Captain in the USAF and Darinka is a non-commissioned officer in the U.S. Navy. His son Michael is in business with his father and Elisabeth is a student at Indiana Northwest. She is also officer in the SSS St. Elijah.



## ST. ELIJAH CIRCLE OF SERBIAN SISTERS

A few weeks after the founding of St. Elijah Serbian Orthodox Church, an organizational meeting was called by then president Branko Tarailo in the church hall at 4101 Adams Street, March 8, 1964. It was the founding of the Circle of Serbian Sisters with their main purpose being to support the efforts of the new church.

After a period of discussion, the following board was elected to serve:

President - Helen Pekovich, 1st vice president - Helen Stojasavlevich (now deceased); 2nd vice president - Mildred Mamula, Secretary - Vera Jerkovich, Treasurer - Evelyn Kovrlja, Financial Secy - Ruby Johnson, Publicist - Violet Koscica, Social Committee - Sofia Zorljenac, **Dorothy Tsapovich**, Anna Rnic, Mara Jaksich and Helen Andjelkovich. Audit Committee - Veronica Cimesa (deceased), Jovanka Andjelich, **Smilja Pupo**, Sheila Ilich. Visitation Committee - Mara Babich, Mara Jaksich, Nancy Borak. By-Law Committee - Mary Stevanovich, Lillian Manojlovich, Milica Milak and Sandra Johnson.

Once the board was elected the meeting immediately and unanimously decided to carry the name of the church - St. Elijah Circle of Serbian Sisters. Mrs Vaso Raketich of South Chicago was a guest at this meeting and she gifted us with a donation for which we shall always be grateful.

Radovan Bogosavljevich was asked to be 'Kum' of the Circle which he graciously accepted. He was Kum to the day he died. May his memory be eternal.

The biggest undertaking of the founding board and members was to raise money so that the Circle would be able to present a sizeable donation to the church both at Easter and the Consecration day. This has been the task of each new board that followed up to the present day. Items for the small kitchen, church needs and other needy organizations were looked upon as obligations by the circle and support was given wherever the need was felt.

Finally in 1970 land was purchased in Merrillville for the future St. Elijah Serbian Orthodox Church complex and the beginning of a dream for the Sisters Circle. A special 'Golden Account' was established whereby all funds that were not needed for immediate obligations were set aside. It was future needs of the new hall, parish home, school and church. Much was accomplished in this manner. The first task was helping equip the hall kitchen with dishes, silverware and other needed accessories for which a total of twenty thousand dollars was expended. For the parish home we purchased a complete living room outfit, dining room furnishings with china cabinet, drapes throughout the residence for a total of more than ten thousand dollars.

In the new church the Circle of Serbian Sisters purchased three chandeliers for a total of ten thousand, five hundred dollars.

Throughout the years the Sisters Circle has worked for many functions. Slavas, basketball and bowling tournaments, the annual Serb Fests and many other events too numerous to mention.

The following sisters have served as presidents of the Circle since the beginning:

Helen Pekovich - 1964, 1965, 1966. Dorothy Isailovich - 1967.

Desa Kasich - 1968, 1969. Jovanka Andjelich - 1970, 1971. Sofia Zorljenac - 1972, 1973, 1974. Helen Stojasavljevich - 1975, 1976. Draginja Vulinovich - 1977, 1978. Jovanka Andjelich - 1979, 1980, 1981, 1982.

The 1983 Board consists of:

Jovanka Andjelich - President. Mira Kostur - 1st vice president. Clarice Ugrinich - 2nd vice president. Jackie Bradas - 3rd vice president. Helen Pekovich - Secretary. Millia Popovic - Treasurer. Andja Vulinovich - Financial secretary. Dorothy Peyovich - Publicist. Audit Committee - Dusanka Gligic, Vera Jerkovich, Zora Koscica. Visitation Committee - Milka Popovich and Sofia Zorljenac

The following sisters began their dream with us but were called to the Lord before the completion of our beautiful St. Elijah Church:

Veronica Cimesa. Djuka Dobrijevic. Saveta Ilich. Stojka Jasnich. Mila Ladjevich. Protinica Evica Lazich. Zora Licanin. Andja Mandich. Kata Meandjija. Ruza Mrkobrad. Dragica Pelinovich. Julia Perich. Milica Predovich. Marija Rajich. Nina Skuratovsky. Anka Stojasavljevich. Helen Stojasavljevich. Mara Tarailo. Ana Trbovich. Kata Trivanovich. Julka Vasich. Millie Yants.

## MAY THEIR MEMORY BE ETERNAL!

by Helen Pekovich



KIFLE BAKING PARTY - 1979 from left, Jovanka Andjelich, Ana Vukobrad, Nedja Beader, and Draga Lalich.



Kolo president Helen Pekovich, right, presents Bouquet to Princess Margareta, as Prince Tomislav looks on.



MEMBERS OF ST. ELIJAH  
-1983-

Rade Adamovich  
Dusan Andjelich, Sr.  
Jovank Andjelich  
Dusan Andjelich Jr.  
Petar Andrich  
Slobodan Arnaut  
Dusan Babich  
Nikola Babich  
Stevo Babich  
Simo Babich  
Slavko Bajich  
Peter Beader  
Anica Berich  
Nikola Berich  
Ljubomir Blagojevich  
Nikola Bodrozic  
Fina Bogosavljevich  
Jovan Borak  
Milos Borjan  
Jovan Borovich  
Mihailo Bradash  
Nikola Bradas  
Philip Bradas  
Srbislav Brasovan  
Milena Busa  
Borisav Bresich  
George Cekarmis  
Dusan Cekarmis  
Nikola Ceko  
Rose Covington  
Bosko Cucuz  
Marko Cucuz  
Milojko Cucuz  
Petar Cucuz  
Victor Cucuz  
Zivko Cucuz  
Andrija Cesljarev  
Jovo Dejanovich  
Mladen Dejanovich  
Carl Dick  
Stevan Djerich  
Vojislav Djerich  
Ratko Djokovich  
Drajo Djonlich  
Bronko Djujich  
Milan Djukic  
Dusan Djukic  
Stevo Dobrijevic  
Nikola Dragic  
Dan Drakulich Sr.  
Milan Dujakovich  
Krsto Glendza  
Milan Gligich  
Predrag Grubnich  
Marija Grubnich  
Trivun Gutesa  
Stevo Iglendza  
Vlade Ilich  
Momcilo Isailovich  
Zivojin Isailovich  
Tomislav Isailovich  
Anna Ivancevic  
Ljubomir Ivanovich  
Gordana Jakovljevic  
Petar Jakovljevic  
Mirko Jaksich Jr.  
Jovan Jaksich  
Mirko Jaksich Sr.  
Miladin Jasnich  
Isidor Jasnich  
Hranislav Jasnich  
Milan Jasnich  
Mirko Jasnich  
Svetolik Jasnich  
Miladija Jasnich  
Violet Jankovich

Nikola Japundza  
John Jankovich  
Michael Jankovich  
Nicholas Jankovich  
Paul Jankovich  
Pavle Jelisavcic  
Jovan Jerkovich  
Nikola Jovic  
Branko Jovic  
Milorad Jovic  
Dragorad Jokic  
Helen Jones  
Ilija Jovanovich  
Milan Jovanovich  
Vojo Jovich  
Milan Kalaba  
Stojan Kalaba  
Ilija Karna  
Filip Kasich  
Petar K. Kasich  
Petar M. Kasich  
Milan Katich  
Jovo Knezevic  
Ljubisa Kosanich  
Steve Koscica  
Bozo Kostur  
Ilija Kostur  
Mihailo Kostur  
Milan Kostur  
Petar Kostur  
Djuro Kovacevich  
Steven Kovachevich  
Vladimir Kovacevich  
Spasoje Kuzet  
Bozo Lalich  
Obrad Lalic  
Michael Lalic  
Petar Lalic  
Miladin Latinovich  
Djordje Lazich  
Djuro Licanin  
Mihailo Loncar  
John M. Lucas  
Milos Lukovich  
Ilija Lackovic  
Mladen Maksimovich  
Milan Mamula  
Bogdan Markos  
Dusan Manojlovich Jr.  
Gajo Manojlovich  
Ilija Manojlovich  
Jovan Manojlovich  
Milan Manojlovich  
Vaso Manojlovich  
Dusan K. Manojlovich  
Ilija Marich  
Branko Marinkovic  
Milorad Mojsilovich  
Petar Milak  
Dusan Milak  
Stevan Milak  
Dusan Milas  
Mikola Milich  
Andrija Milich  
Momcilo Milich  
Milan Miljkovic  
Milos Milosevich  
Danica Miscevic  
Mile Momcilovich  
Vlado Mlinarevic

Mile Mrkobrad  
Monica Nadolski  
Gliso Nokovich  
Danica Novakovich  
Nikola Novakovich  
Dusan Obretkovich  
Savo Obretkovich  
William Orosz  
Rade Ostojic  
Miodrag Pantelich  
Dragica Paunovich  
Mihailo Paunovich  
Mike Paunovich Jr.  
Zivan Pekovich  
Mike Pelinivich  
Marko Petrovich  
George Peyovich  
Martha Pilipovich  
Nikola Plavs  
Milena Polovina  
Milicent Popovich  
Milutin Popovich Jr.  
Vaso Popovich  
Bogdan Poznich  
Peter Poznich  
Nikola Predovich  
Dane Radoja  
Milan Radjen  
Milos Radmanovic  
Risto Radoja  
Jovan Radulovich  
Ray Radoja  
Gojko Ratich  
Dusan Rnich  
Branko Rnich  
Nikola Rnich  
Milan Ristic  
Donald Roganovich  
Mirko Samardzich  
Semmy Samardzija  
Ljubomir Samardzija Jr.  
Mile Samardjija  
Ljubomir Samardzija Sr.  
Nikola Samardzija  
Simo Stojich  
Vojin Samardzic  
Momcilo Stojich  
Jandrija Segan  
Bosko Sarac  
Milos Savich  
George Segan  
Simo Segan  
Milan Skundrich  
Sjuro Sormaz  
Gordon Sormaz  
Mary Soria  
Mirko Sovljanski  
Uros Stanojevich  
Ljubica Segan  
Milorad Stojanovich  
Nikola Stojasavljevich  
Bogdan Stojasavljevich  
Rade Stojasavljevich  
Milos Stojanovich  
Pavle Stojasavljevich  
Marija Stevanovich  
Grujo Stanisich  
Slavko Sirovica  
Dusan Simic  
Dan Simic Jr.

Vera Segan  
Milorad Stojic  
Branko Tarailo  
Anne Tumbas  
Nikola Tarailo  
Stoian Travica  
Ilija Tica  
Spiro Tica  
Simevna Tica  
Anka Travica  
Ana Trbovich  
Marie Trbovich  
Milan Trisic  
Todor Trisic  
Savo Urganich  
Nikola Urukalo  
Milivoj Urukalo  
George Uzelac  
Ili Uzelac  
Milan Vranjes  
Radojko Vujovic  
Milka Vukicevich  
Bogdan Vukobrad  
Stevo Vukovich  
Ilija Vukovich  
Draginja Vulinovich  
Dan Vulinovich  
Lazo Vucenic  
Dorothy Yankovich  
Cedomir Zlatich  
Jovan Zmiko  
Milan Zmiko  
Stojan Zorljenac  
Zivojin Zunich



# DARODAVCI CRKVENIH SASUDA, UTVARI, IKONA I OSTALIH POTREBNIH PREDMETA

Ime i Prezime	Predmet	Vrednost
Mihailo Paunovic	sv. presto i pevnica	\$17 500.00
Uros i Kata Stanojevic	velik krst na prestolu	\$ 300.00
Gordana Jakovljevic	mali krst na prestolu	\$ 200.00
Mirko i Julia Samardzic	pribor za pricesce	\$ 450.00
Konstantin Zourdoumis	metalne korice za evandj.	0
Svestenik Vasilije Skolovic	evandjelje	0
Boza i Jeka Lalic	Drst ripide i 2 ciraka za oltarske djake	\$ 660.00
Jovo Knezevic sa porodicom	petohlebnica	\$ 200.00
Krste Iglendza	kadionica	\$ 100.00
Mili Popovic	odezde za svestenika	\$ 410.00
Vlade i Milica Mlinarevic	odezde za svestenika	\$ 380.00
Vera i Nada Mlinarevic	set od 18 prasnichnih ikona	\$ 396.00
Jasminka i Rada Sarac	sud za naforu	\$ 200.00
Obrad Draga Lalic i deca	nalonj za citanje evandj	\$1,000.00
Milos Milosevic	nalonj za celiv. ikonu	\$1 200.00
Skolski Odbor	naloni za celiv. ikonu	\$1,200.00
Radojko Vujovic	dva nalonja za ikone	\$1 400.00

## Ikonostas

Bozo i Jeka Lalic	Blagovesti	\$1,000.00
Rade i Mara Adamovic	Tajna Vecera	\$1,500.00
Protojerej Djordje Lazic sa Sinovima	Spasiteljeva ikona	\$1,500.00
Mirko i Mira Sovljanski	Sv. Ilija	\$1 500.00
Milan Kantar	Sv. Jovan Krstitelj	\$1,500.00
Stojan i Milica Travica	Sv. Sava	\$1,500.00
Ilija Jovanovic	Presveta Bogorodiva	\$1,500.00
Miodrag i Dragica Pantelic	Sv. Arhandjel Mihailo	\$1,500.00
Risto i Ratko Radoja sa prodicama i Ana Tumba	Sv. Arhidjkon Stefan	\$1,500.00
Vinka Stojic	Sv. Nikola	\$1 500.00
Filip i Zorka Kasic	Rodjenje sv. Jovana	\$ 500.00
Nikola Jovic i Porodica	Rodjenje Bogorodice	\$ 500.00
Stevan i Zlatija Djeric	Vavedenje	\$ 500.00
Vojislav Djeric	Uspenije	\$ 500.00
Trifun i Milka Gitesa	Pokrov Presv. Bogorodice	\$ 500.00
Petar i Mira Kostur	Hristovo Rodjenje i Krstenje	\$1 000.00
Branislav i Ljubica Obretkovic	Sretenje Gospodne	\$ 500.00
Anica Beric	Preobrazenje Gospodnje	\$ 500.00
Mile Momcilovic	Vaskrsenje Lazarevo	\$ 500.00
Djordje Segan i Porodica	Raspece i Vaskrsenje Hristovo	\$1 000.00
Vasa i Ika Manojlovic	Vasnesenje Gospodnje	\$ 500.00
Miladija Jansic	Duhovi	\$ 500.00
Marko i Smilja Cucuz	Krstovdan	\$ 500.00
Mile i Andja Djukic	Ulazak u Jerusalim	\$ 500.00

## Veliki Prozori

Stevo Babic i familija	Grb srpske drzave	\$1,000.00
Rade Stojsavljevic	Grb srpske Patrijarsije	\$1 000.00
Branko i Milorad Jovic	jevandjelista Luka	\$2,000.00
Marija Trbovic	Jevandj. Matej	\$2,000.00
Sava Obretkovic	Jevandj. Jovan	\$2,000.00
Ljubomir Samardzija stariji i mladji	Jevandj. Marko	\$2,000.00
Sima i Jandrija Segan sa porodicama	sv. proroke Ilija	\$2,000.00
u spomen svojih upokojenih		
Zivan i Jelena Pekovic	Sv. Nikola	\$2,000.00
Anka i Milka Ivancevic	Sv. Simeon Mirotocivi	\$2,000.00
Petar i Mira Andric	Sv. Vmuc. Dimitrije	\$2,000.00
Milos i Hermina Milosevic	Sv. Vmuc. Knez Lazar	\$2,000.00
Marija i Mileva Stevanovic	Sv. Paraskeva	\$2,000.00
Dr. Brasovan i familija	Sv. Vasilije Veliki	\$2,000.00
Branko i Vukosava Tarailo	Sv. Vmuc. Djordje	\$2,000.00
Mara Grubnic	Sv. Jovan Damaskin	\$2,000.00
Spaso i Djuka Kuzet	Sv. Jovan Krstitelj	\$2,000.00
Simeuna Tica	Sv. Stevan Decanski	\$1 500.00
Djordje Pejovic	Spasitelj - Prvosvestenik (oltar)	\$1,500.00
Ljubomir Ivanovic	Bogorodica	\$1 500.00
Milan Radjen i porodica	Sv. Jovan Krstitelj (oltar)	\$5,000.00
Pevacko drustvo (okrugli prozor na ulazu)	Vaskrsenje Hristovo	\$2,000.00
Isidor Jasnica sa sinovima i cerkom	Sv. Vmuc. Pantelejmon	\$2,000.00



Draginja Vulinovic  
 Branko i Sofija Djujic sa mirom i  
 Zivojin Radanovic  
 Mihailo i Nikola Bradas  
 Stevo i Spomenka Dobrijevic sa decom  
 Zivojin i Milka Zunic  
 Mirko i Jovan Jaksic  
 Jovica i Vera Jerkovic  
 Mihajlo i Mara Kostur  
 Milivoj i Nada Urukalo  
 Mladen i Desanka Maksimovic  
 Nikola i Jelena Ceko  
 Stevo i Vukosava i Ilija Vukovic  
 Jelena, Milan i Dragi Petrovic

Sv. Metodije \$2,000.00  
 sv. Jovan Zlatousti \$2 000.00  
 Arhandjel Mihailo \$2,000.00  
 sv. Arhidjkon Stefan \$2 000.00  
 sv. ap. Petar \$2,000.00  
 sv. Vasilije Ostroski \$2,000.00  
 sv. Alimpije Stolpnik \$2,000.00  
 sv. ap. Pavle \$2,000.00  
 car Konstantin \$2,000.00  
 carica Jelena \$2,000.00

Jovan Borovic i porodica  
 Dusan i Jovanka Andjelic  
 Cetnicko Kolo Sest.  
 Nikola i Draga Milic  
 Isidor Jasnic  
 Bogdan i Draga Markos  
 Mihailo i Doroty Paunovic, ml.  
 Djuro i Dusan Cekarmis sa porodicama  
 Nikola i Mara Babic sa Nikolom  
 Milan Manojlovic

Dvokrilna staklena vrata \$2 000.00  
 2 prozora u narteksu \$1 100.00  
 1 prozora u narteksu \$ 550.00  
 1 prozora u narteksu \$ 550.00  
 1 prozora u narteksu \$ 550.00  
 1 prozora u narteksu \$ 550.00  
 Mozaik sv. Ilije \$1,500.00  
 Mozaik sv. Vmuc. Djordja \$1,500.00  
 Mozaik sv. Nikole \$1,500.00  
 Krstovi sa Stitovima u gipsu \$1 000.00

#### PRILOZNICI KOJI SU SNABDELI STARU CRKVVU I OLTAR POTREBNIM STVARIMA

Ljubica Zmiko  
 Vukosava Tarailo i Jelena Stojavljevic  
 Nikola i Jelena Stojavljevic  
 Bogdan Lojovic  
 Ljuban i Mila Ladjevic  
 Milan Mamula  
 Dragan Kojic  
 Spase i Djuka Kuzet  
 Momcilo i Zorka Isailovic  
 Kolo Crkvenih Sestara  
 Kolo Cetnickih Sestara  
 Pokret Srp. Cet. Ravna Gora  
 Dragan Drakulic  
 Ilija Karna sa porodicom  
 Milan i Andja Djukic  
 Draginja Kosanovic i porodica  
 Svetko Radlovic, Marko Marjanovic  
 Nikola Kosanovic Savo Obretkovic  
 Stojan Zorljenac Ana Tumbas, Olga  
 Mc Kenzie Milan Vuletic Nikola Rnic  
 Milan i Linda Manojlovic Djordje Peyovic  
 Milos Stojanovic Draga Djonlic

Pribor za pricesce  
 Plastanici  
 2 dekorativna svetnjaka  
 dva sedmokraka svetnjaka i kadionicu  
 2 svetnjaka  
 4 tasa i mali nalonj.  
 zvonice  
 krst za celivanje  
 krstionicu i stihare za decu  
 2 kompletna svestenickih odezdi  
 litiju sv. Jovana Krstitelja  
 veliki poijelej  
 Prozor sa Hristovim likom u oltaru  
 Pribor za pricesce bolesnika  
 Stojeci pozlaceni krst za sv. presto  
 rucni pozlaceni krst  
 razne ikone za celivanje i oltar

Petar Milak i porodica  
 Vukoje Jasnic  
 Plastanica iz Grcke - Mirko i Julija Samardzic  
 Mileva Milic  
 Gliso i Pegi Nokovic  
 Sava Kalajdzic  
 Danica Miscevic  
 Stevo Djeric i porodica  
 Sofija Zorljenc i Draga Jocic  
 Mihailo Paunovic  
 Branko i Vukosava Tarailo  
 Porodice Jasnica  
 Masivni svecnjak  
 Gruja Stanisic i Stojan Milosevic  
 Simeuna Tica  
 Joka Baric  
 Ljubomir Ivanovic i Dj. Stilinovic  
 Bosiljka Wise  
 Draga Lalic  
 Prekrivac za sv. zrtvenik  
 Radovinka Kovacevic i Marija Vlasic  
 Rade Branko i Ana Marinkovic Radmila Maric  
 Gordana, Vera i Bora Bresi  
 Mildred Kovacevi i Djura Licanin  
 Jelena Petrovic  
 Sava Obretkovic  
 Ljubimir Kosanovic  
 Marta Pilipovic  
 Stojan Milosevic i Ljubomir Ivanovic

pribor za teplotu  
 Krst ripide i cirake za oltarsku decu

manja kadionica  
 kandilo  
 Darohranilnica  
 kandilo  
 kandilo  
 veliku litiju  
 prekrivace za sv. presto  
 5 stihara za oltarske djake, 2 stihara strucac za pokazivanje na krstenju  
 par belih svestenickih odezdi, prekrivace za sv. presto, zrtvenik i nalonj  
 dve ikone  
 dva bronzana ciraka  
 pozlacene korice za jevandjelje  
 dva pozlacena ciraka na soleji  
 kompletni par svestenickih odezdi kandilo, dva mawivna ciraka za sv. presto  
 ikona Vaskrsenja  
 Zagorka i Bora Ilic  
 prekrivac za sv. presto  
 pozlaceni krst za sv. presto  
 Tajnu veceru za ikonostas  
 5 stihara za decu u oltaru  
 prekrivace za sto i nalonj kad se sluzi sluzba u sali  
 sasud za teplotu  
 par svestenickih odezdi  
 nalonj na sredini crkve u duborezu  
 veliki sedmokraki svetnjak za sv. presto



# IMMIGRATION OF THE SERBS IN AMERICA

by Dr. Milan Popovich, Arch Priest

The Serbs began to immigrate in America in the eighties of the last century. Some of them stayed in Chicago, while others proceeded to California. The earliest immigrants hailed from Hercegovina, Dalmatia and Boka Kotorska. Later, they came in great numbers also from Lika, Croatia, Bosnia, Vojvodina, and Serbia. Immigration which began as a trickle gradually swelled into a tide.

In 1892, several hundred Serbians came to California from Montenegro and Dalmatia. After they settled, a continuous stream of their compatriots followed them to California. The highest point of immigration was in 1907.

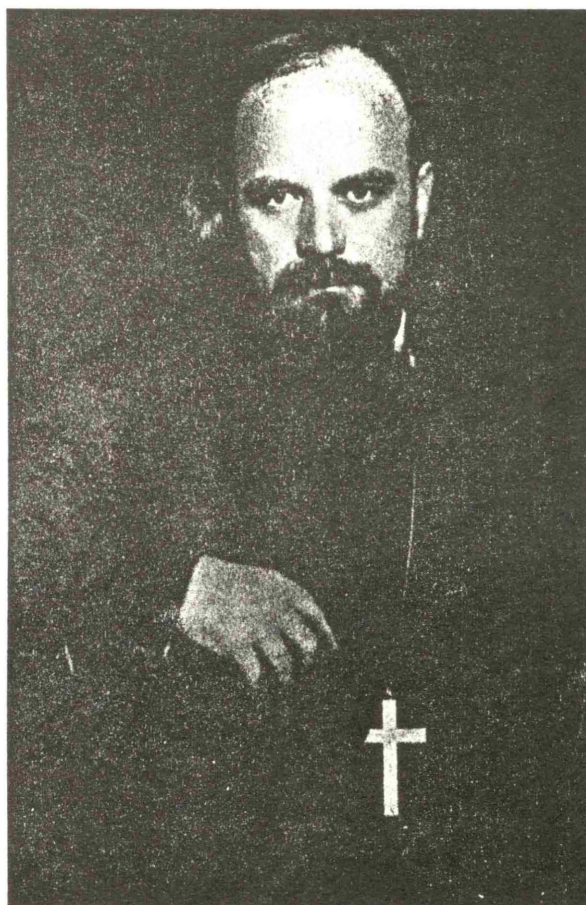
The United States Immigration Commission was instituted in 1907. According to its statistics, in 1901-1910, over 400,000 Southern Slavs (Serbs, Croats, and Slovenes) came to America. About 110,000 of them were Serbian Orthodox people. During the following period of 1911-1920, the number of Southern Slavic immigrants dropped to 200,000, probably due to the First World War (1914-1918). In the next decade, 1921-1930, only 50,000 Yugoslavs came to America; about 15,000 of them were refugees from Istria, fleeing from Mussolini's oppression. During this third decade immigration fell off considerably because, in 1921-1924, Congress enacted new restrictive legislation for selective immigration, setting annual quota limitations.

The Immigration Commission ascertained that in the period of 1908-1930 the number of the Southern Slavic immigrants was 378,000, yet during the same interval of time 232,000 of them returned to their homeland — which implies that actually there were only about 145,000 more immigrants than emigrants.

In the American *Srbobran* of June 19, 1918, an article appeared from the pen of Chedomir Pavich, entitled "Serbs and Serbian Organizations." In this article he averred that the Serbs from Croatia populate the area in and around Pittsburgh, in the regions of Western Pennsylvania where soft coal mines were located, in Eastern Ohio and in Northern West Virginia. The Serbs from Lika settled in the state of Illinois around Chicago, in Minnesota, Colorado, Utah, Wyoming and Kansas. Hercegovinians and Bokelians (from Boka Kotorska) colonized Pacific cities and the western parts of America. A number of them stayed in the Chicago area. Montenegrins established themselves around coal- and copper-mines in the states of Minnesota and Montana. The Serbs from Vojvodina (Srem, Banat, and Bachka) were to be found mostly in the states of Ohio,

Nebraska, and Missouri. (We may add in Detroit, Michigan). The Serbs from Old Serbia took up their residence in the states of Indiana and in Southern Illinois.

Today, fifty years later, this presentation of Serbian settlements in America cannot be con-



**BISHOP NIKOLAJ,**  
on the occasion of his first visit to America, 1915.

sidered as fully accurate because since that time many of the colonized Serbs migrated to other sites in search of better income. Many new immigrants came to America, and still many more returned from America to their respective hometowns and villages.

Let us now turn our attention for a moment to the 19th century and to the first quarter of the 20th century to find out where the Orthodox Serbs lived, who among them became the prospective emigrants, and what induced them to leave their homeland and come to America.

The Orthodox Serbs lived in Serbia, Old Serbia, Montenegro, Boka Kotorska, Dalmatia,



Hercegovina, Bosnia, Croatia (with Lika and Kordun), Slavonia, and Vojvodina (consisting of Srem, Banat and Bachka).

Old Serbia was within the Turkish realm until the Balkan War in 1912, when it became a part of Serbia.

Serbia and Montenegro were politically independent.

Boka Kotorska and Dalmatia were incorporated in Austria in 1814. Boka is a small territory wedged in between Southern Dalmatia and Montenegro. Kotor is its capital city.

Croatia and Slavonia, including the seaport Fiume, were united in a single Austrian crownland in 1849.

In 1867, the Hungarians succeeded to subject Croatia-Slavonia to Hungary, to secure control of its finances and electoral machinery, and to revive the office of "ban." The prosperity of this country declined from year to year.

The Austro-Hungarian monarchy, unofficially called the Dual Monarchy, was established by the proclamation of Emperor Francis Joseph I on November 14, 1868. By the Berlin Treaty of 1878, the principalities of Bosnia and Hercegovina, which were under Turkish dominion, were placed under the administration of this monarchy. Their annexation in 1908 was recognized by the European Powers in 1909, so that they formally became a part of the Dual Monarchy.

Vojvodina was a part of Hungary until the end of the First World War, 1918, when the Dual Monarchy was dissolved, and the majority of Southern Slavs were incorporated in the newly established Kingdom of the Serbs, Croats and Slovenes, later named Yugoslavia.

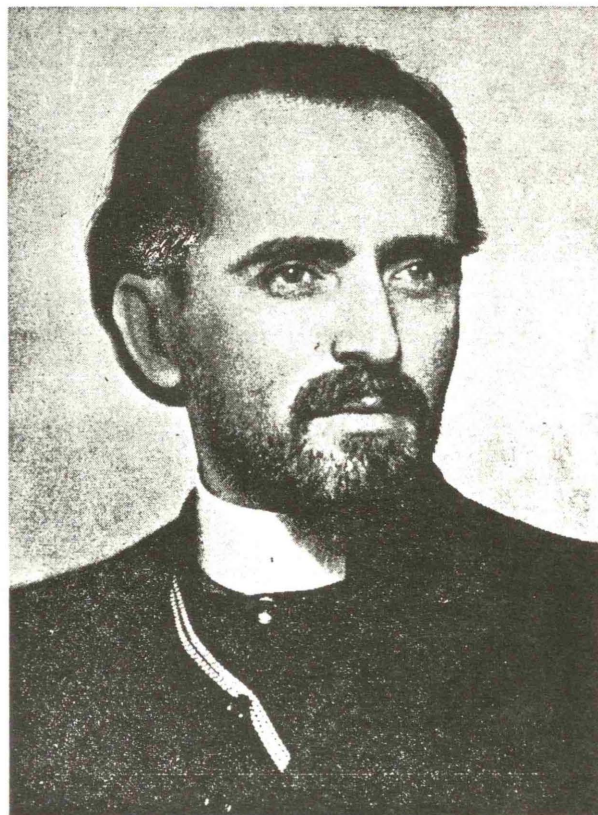
The bulk of the prospective emigrant Serbs were peasants, living in backward regions in which the lowest economic conditions prevailed. They tilled tiny plots of arable land in a primitive way. The soil was of poor quality. In some regions of Montenegro, Hercegovina, Dalmatia and Lika the topography was of limestone. Being unfamiliar with artificial fertilizers and crop rotations, they rapidly exhausted its fertility. It continued to degenerate. Labor was arduous, hours were long, the price of their produce on the market was low, and the profit negligible. The standard of living was miserable. The crowded dwellings were primitive and inadequate. The diet was meager and included little meat. The staple food was cornmeal, rye, and wholewheat bread, mush, potato, beans, and cabbage. The general living conditions were often unhealthy and, as a consequence, many of them fell victims to tuberculosis and other diseases.

Thus, it may be said, that the primary motive of emigration was an economic one. The

bulk of the prospective emigrants had difficulties at home in maintaining a bare existence. The Serbian adage, *trbuhom za hlebom* ('with the belly for bread'), was familiar to all of them. Unable to earn and secure decent living at home, they looked to America as an escape from misery. They wished and fervently hoped that in America they would find the opportunity to better themselves, to earn money and send back home the sorely needed financial aid and, then, by all means, to return home.

Another inducement for emigration was the existing political oppression and social ostracism. The Austro-Hungarian monarchy was staunchly Roman Catholic. The Serbian people were often victims of political and social injustices simply because they were Orthodox. Some of them were even formally persecuted. For instance, in 1909, fifty-seven Serbian nationalist leaders were put on trial in Zagreb, the capital of Croatia, for high treason. It is no wonder that some disgruntled Serbs looked upon emigration as a solution to their political and social problems.

There was still another reason for emigration from the homeland. Within the confines of the Dual Monarchy military service was compulsory for all young men of twenty-one years



**BISHOP MARDARY (Uskokovich)**  
First Serbian Orthodox Bishop of United States of America  
and Canada  
The Founder of St. Sava Monastery, Libertyville, Illinois  
(His earthly remains are resting at the monastery's church)





Convocation of the Diocesan Clergy, Bishop Damaskin presiding, 1938, Chicago, Illinois

of age. It lasted three years. It was rough and tough. Common people regarded it as senseless and hated it. In 1875-1876, there was an uprising against the draft in Hercegovina and it spread to Bosnia, but it was quickly quelled. Thousands of young men fled to America long before their call to compulsory military duty.

Then, it should be noted that many agents selling steamship tickets constantly canvassed the homelands of the Serbs stimulating emigration to America in every possible way.

Many of the prospective immigrants were influenced by relatives and friends who had earlier gone to America for employment and wages. Some of them sent gifts of money to their beloved ones and loans to the prospective emigrants. The United States Immigration Commission estimated that about 25% of all immigrants had their passage paid in advance by the previous emigrants.

Emigration was stimulated also by emigrants who returned from America for a visit. They appeared to be prosperous. Exaggerating a little, they bragged about their success in colorful descriptions.

A few of them emigrated to avoid family friction, to escape scandal or some other uncommon personal reason.

All of this spurred emigration in a most effective way.

In conclusion it may be added that quite a number of the immigrants came to America not because they suffered penury, political oppression or social ostracism but because they longed for the excitement of plunging into a new world.

It was a quest of adventure, a challenge they eagerly sought to face. Being sure of themselves, they were unshakably convinced that they would become more successful in America than in their homeland. And, indeed, many of them did.

When the first immigrants stepped on American soil, they found an entirely different situation from the one they left at home. There was no political unrest, no persecution or harassment, no compulsory military service, no social indignities, no identification cards and no reporting to police about changing one's address. Here they found an entirely new mode of living with the accent on freedom.

It is true, they were handicapped because they did not know the American language, customs and institutions. Their scholastic education amounted to from two to four years of elementary school. According to an estimate of the Immigration Commission about 40% of them were illiterate. They had no skill in any kind of work. However, they found that in America the outlook for employment was good. Industrial expansion in America called for a great amount of cheap and unskilled labor, and they were eager to work. Quickly they found employment in foundries, steel factories, coal- and copper-mines, and in various kinds of construction work. Most of them were employed. They preferred to dwell in the company of other Serbs. In boarding houses all bedrooms were filled with beds. Sometimes two roomers slept in shifts in the same bed. Many boarding establishments were built as barracks which could provide shelter and food for large number of laborers.

Most of the early immigrants were firmly



determined to stay in America only until they had earned a considerable amount of saving and then return to their homeland. They regarded their sojourn here as of short duration. Being keenly aware that they were only a relatively small and insignificant group situated in the vast sea of alien population, the immigrant Serbs were closely drawn to one another. They organized a multitude of local and regional organizations all over America with a variety of aims. Thus, for instance, the Serbs of Chicago founded, in 1878, *Obilich Drushtvo za Bratsku Razonodu i Veselye* meaning 'Obilich Society for Fraternal Relaxation and Gaiety.'

At first, they did not even think of establishing anything of permanent value, such as churches, national homes or social halls. Everything they did was on a temporal basis.

Those immigrants gradually adjusted themselves to the new environment. The change was effected in clothing, food, and in other phases of life. Their naturalization proceeded at a slow pace. They clung to the Serbian language, traditions and customs. They had an inward urge to preserve their native cultural patterns. Many of them remained segregated until their children grew up and literally forced them into the American scene.

#### SERBIAN BENEFIT SOCIETIES

In the last half of the 19th century and in the beginning of the 20th century, technology in America was not yet highly developed. A great deal of work in factories and elsewhere was manually performed. It was hard, strenuous and often dangerous toil. Accidents occurred frequently. Many of them were fatal.

For their own protection, the American workers organized themselves into mutual benefit societies providing indemnities in cases of injury, sickness, disability, or death.

Not long after the early Serbian immigrants found employment, they observed that their fellow-workers of other nationalities were insured against casualties and fatalities. At first, the Serbs joined the lodges of their fellow-workers, mostly Russians, Ukrainians, Slovenians and Croats who immigrated much earlier and in greater numbers. But as soon as they found out that there were a considerable number of Serbs employed in their community they established a Serbian benefit society.

These fraternal benefit societies gradually penetrated all Serbian settlements in America and firmly entrenched themselves in them.

Thus, for instance, in Chicago in 1881, the emigrants from Montenegro founded *Srpsko Tsrnogorsko Dobrotvorno Drushtvo* ('Serb Montenegrin Benefit Society'). In 1903, it joined

#### *Prvi Srpski Bratski Dobrotvorni Savez.*

The newly organized Serbian benefit societies introduced colorful and attractive membership badges made of wide ribbons bearing inscriptions and adorned with golden gallons, which were worn similar to military decorations. Some societies even designed special uniforms for their members. All the societies had at least one *baryaktar* ('standard-bearer'), which was a coveted position of distinction. He ceremoniously bore the Serbian tricolor flag, replete with tassels, and a legend symbolizing the organization. He carried it before the decorated membership in all formal appearances of the society.

These Serbian benefit societies were far more than insurance companies. They were centers of the Serbian social and cultural life in America. Their meetings were well attended, lively, and long-lasting. Frequently, they sponsored special gatherings and social entertainments with or without programs, such as various kinds of celebrations, parties and picnics, thereby endeavoring to revive, foster, and strengthen the Serbian national spirit.

As the years were passing, the organized Serbs in benefit, cultural, and social societies more and more felt the urgency and responsibility to establish Serbian Orthodox parishes in their midst. Thus, for instance, in 1903, in Los Angeles the *Yedinstvo* ('the Unity') Society was organized. In 1910, it was instrumental in forming the church community. In 1911, building of the church began and, in 1912, the church was completed and dedicated.

Turning our attention once more to the activities of benefit societies, we may observe that toward the end of the last, and in the beginning of the present centuries benefit societies increased in number and organized themselves into federations.

In 1901 delegates of eight Serbian benefit societies and a few prominent Serbs (non-delegates) met at McKeesport, Pennsylvania, and founded the first federation of benefit societies. It was transferred to Pittsburgh. Two years later, in 1903, the Federation *Srbobran* held the so-called "Allegheny Convention" at Pittsburgh with a big parade with Serbian Flags and band music to attract Serbs and induce them to join in, because many of the Serbs already were members of the *Hrvatska Bratska Zayednitsa* and the Slovenian *Yednota*. It assumed the name *Srpski Pravoslavni Savez Srbobran* (The Serbian Orthodox Federation Serb Sentinel)....

In 1929, the federations *Srbobran*—*Sloga* ('Serb Sentinel—Harmony') and *Sloboda* ('Freedom') merged into *Srpski-Narodni Savez* ('Serb National Federation') at Pittsburgh.

In 1956, Federation *Yedinstvo* ('Unity')



merged into *Srpski Narodni Savez* (Serb National Federation).

In conclusion it should be noted that according to the statements printed from time to time in the American Srbobran Federation 'Srbobran' was the chief campaigner in sending volunteers to Serbia during the Balkan War and in the First World War; periodically, it sent large sums of money to the Serbian Red Cross, and to the funds aiding invalids and war orphans; and it constantly promoted and supported the cause of *Srpska Narodna Odbrana* (S.N.D.).

All the other federations made the same kind of efforts and sacrifices for the same noble causes.

In many Serbian communities there were two or more benefit societies, mostly belonging to different federations. Their undertakings were constructive, noble, and beneficial, but there were also dissensions, jealousies, and rivalries among them. It was unavoidable that some of the members occasionally used in their ensuing verbal fights exaggerations, distortions, insinuations, and onesided presentations. It all added vigor and spice to the controversies and kept the general interest vivid, intense, and attractive. Almost all the individual working Serbs accepted the challenge to decide which federation to join and which side to take in current disputes.

In cities where Serbian Orthodox Church communities were in existence, many benefit societies' members also became active members of the local Church Community, and inevitably endeavored to infuse in the church life their respective society's influence, especially in the election of the parish priest.

A concrete case may elucidate the common relationship existing between benefit societies and church communities at that time. In 1916, at McKeesport, Pennsylvania, election of the parish priest was in order. There were two contenders for that position. One was the Rev. Yovan Smilyanich, a member of the Serbian Orthodox Federation "Srbobran". All voting church members from McKeesport belonged to the same Federation and were unanimously for him. The second contender was the Rev. Nikodim Stoyakovich, the favorite candidate of Prof. Michael Pupin, who was regarded as the representative of the Federation of the United Serbs "Sloga". All the voting members from Duquesne belonged to this Federation and favored the Rev. Stoyakovich.

Voting was held in the church hall. After the votes were counted, Rev. Stoyakovich won a clear majority. A number of Duquesners left the church hall immediately and went home before the meeting was adjourned. Then one church member from McKeesport demanded a recount of votes, at which Rev. Smilyanich won the majority, and he was officially pronounced elected. Next

day, Rev. Smilyanich moved into the parish priest's residence.

When Prof. Michael Pupin learned that his favorite candidate lost the election in a foul manner, he was furious and, at the same time, in a position to mete out punishment. Namely, way back, several years before the incident occurred, Prof. Pupin founded the *Serbian Church Fund*, from which loans were given to church communities which sorely needed financial aid for their expansion. From that fund, the McKeesport Church Community was granted a \$6,000.00 loan to build the church hall and parish priest's residence above it. At that time it was a huge sum. Now Prof. Pupin demanded immediate repayment of the loan, because the McKeesport Church Community had for a long time failed to pay even the interest on that loan. In default of repayment of the loan, Prof. Pupin ordered a sheriff sale of St. Sava's church premises. The note of the sheriff's sale was duly nailed to the door of the church. The Serbs of McKeesport were panic-stricken. Rev. Smilyanich at once went to Johnstown and borrowed \$4,000.00 from a friendly bank, the rest was collected, the mortgage was promptly paid, and the odious sheriff sale note was removed.

Obviously, in this election of the parish priest the only qualification required was affiliation to the right benefit federation.

#### THE SERBIAN CHURCH MISSION IN AMERICA

The idea of establishing the Serbian Orthodox Church in America was practically incubated in benefit societies. Many of their members individually observed veneration of the patron saint and celebrated them by feasting their close friends. Moreover, most of the Serbian benefit societies had also selected a patron saint and communally made it a festive day.

Occasionally, most of the Serbs attended Russian and Ukrainian Orthodox Church services. But as years passed by, they felt more and more acutely the need of the Serbian Orthodox Church and the Serbian Orthodox priest, especially at weddings and christenings. In their homeland, these rituals were closely connected with the festivities which followed at home. But the most urgent need of the Serbian Orthodox Church and priest was felt at funerals of fellow-Serbs, particularly when the death was caused by a tragic accident. Usually, the whole benefit society—of which the deceased was a member—took part in such a funeral alongside many alien friends and acquaintances. All the Serbian participants in such situations felt uneasy about not having their own church, as though they were infidels...



Just a few very short biographies of remarkable personalities among the American missionaries may convey the atmosphere that prevailed at that time.

The first Serbian missionary in America was American born. His name and title in his mature age was the *Very Reverend Sebastian Dabovich*. His parents came from Boka Kotorska to San Francisco, where he saw the light of this world for the first time in 1863. He obtained his theological education in Russia. From there he went to Alaska and converted several Eskimo villages to Orthodoxy. Then he came to the United States of America and began his pastoral work at Jackson, California. He induced the Serbs working in the local goldmine to build the church and to dedicate it to St. Sava. After the church was built, the Russian Bishop Nicholai of Alaska came to consecrate it, in 1894. It was the first Serbian Orthodox Church in America, and Fr. Sebastian (in Serbian: Sevastiyan) became the first Serbian parish priest in America. He did not stay at Jackson for a long time. As a true missionary, he was constantly on the move. For instance, he visited the Serbs of Chicago in 1892, 1903, and in 1904. In 1905, Fr. Sebastian came to Chicago again. This time, the Russian Arch-



His Grace  
THE RIGHT REVEREND FIRMILIAN  
Bishop of the Mid-Western American Diocese

bishop appointed him as his own deputy with the assignment to head the *Serbian Mission*, which

was formally affiliated to the Russian Orthodox Church. In that capacity, Fr. Sebastian edited a monthly periodical in the Serbian language, called *Glasnik Srpske Tsrkvene Misiye u Severnoy Ameritsi* ('Herald of the Serbian Church Mission in the Northern America'), in 1905-1906. In the meantime, Fr. Sebastian was instrumental in organizing the Serbian Orthodox Church Community at Chicago, and in buying the premises for the church and parochial residence on Fowler Street . . .

At the beginning of the Balkan War, Fr. Sebastian went to the aid of Serbia and Montenegro as a volunteer and, after the war, he returned to America. As soon as the First World War broke out, he was on his way to Serbia to share with its people and with its heroic army all the privations, ravages in the retreat through Albania to the Greek island of Corfu. He returned to America and, after the end of the war, he migrated to the newly-created Kingdom of the Serbs, Croats, and Slovenes, and devoted his energies in Serbian religious activities. In the twilight of his life, Fr. Sebastian went to Boka Kotorska, the land of his forefathers. However, his earthly remains were laid at rest in the monastery of Zhicha, in Serbia, in 1940.

It may be regarded as a prophetically significant fact that the first Serbian missionary here was American born, and that the first book that appeared here from the pen of a Serbian author was in the American language.

Let us take a brief look into the life of another Serbian missionary of the first generation. Very Reverend *Milan Mrvichin* was born at Velika Kikinda, Banat, in 1863. His education was equivalent to the American public school. Before coming to America, he was employed in his birthplace as both church janitor and cantor. Immigrating in 1907, he settled at Cincinnati, Ohio. There he organized the Church Community and the Circle of Serbian Sisters. In 1916, the Russian Bishop Evdokim persuaded him to take a short Russian "pastoral course," and ordained him. During his long life, Fr. Milan Mrvichin served at Lebanon (twice), Milwaukee (twice), Detroit, South Bend, and Joliet. He was 96 years old when he died in 1959. He was the father of the Very Rev. Vladimir Mrvichin, Bishop's deputy and parish priest of Alhambra, California.

Fr. Milan Mrvichin was a remarkable person. Pious, devoted to his church, a conscientious pastor, humble yet dignified, Fr. Milan Mrvichin may serve as a typical example of an immigrant layman, who by the force of circumstances became the servant of God's altar, and a good one.

One of the outstanding Serbian Orthodox priests in the first half of the 20th century was the Very Rev. Petar Stiyachich. Born at Trebinje, Hercegovina, in 1884, he came to the United States of America in 1910, and for a few years



was employed as a newspaperman. After completing a short Russian "pastoral course," which lasted only a few months, he was ordained and became the parish priest at Omaha, Nebraska. From there he went, first, to Gary, Indiana. . . .

Fr. Stiyachich died in 1945 in Chicago.

As the years went by, Serbian settlers all over America came to the realization, simultaneously and gradually, that they needed churches. Some of them wrote letters to their homeland urging priests to come over, assuring them that newly created parish priest positions were waiting for them. Others sent petitions to their former diocesan bishops, while still others turned to the Russian Orthodox prelates in America with the request to provide for them Russian priests. The Russian prelates usually obliged. Thus, of necessity, the Russian priests occupied Serbian parishes, but seldom stayed in the same locality for a long time. . . .

In a way it is significant that the first Serbian Orthodox Church in America, built at Jackson, California, was also dedicated to St. Sava. To these early settlers, St. Sava was the symbol of Serbian Orthodoxy.

Many Serbian priests came from their homeland to America to labor as servants of the altar of God, but not all of them remained here. Some of them just could not adjust to the American life. Others resented the treatment they received from their parishioners, due to the existing lawlessness in ecclesiastical matters, and returned to their homeland. In 1920, Fr. Stiyachich wrote in the American *Srbobran* that in two years four Serbian priests went back to where they came from. . . .

The Serbian Mission, affiliated to the Russian Orthodox Church in America was supposed to be a working institution, but actually it was not. There were no laws with which to regulate Serbian ecclesiastical life. Each Serbian church community made its own regulations, hiring and firing the parish priest at will. Every priest had to be on good terms with the ruling clique or, maybe only with the domineering person in the parish, otherwise, he had either to resign or face dismissal. Sometimes priests acted selfishly against one another and encroached upon one another's jurisdiction. There were cases where a priest worked toward downfall of another priest by encouraging and strengthening his opposition in the parish. Gossip, jealousy, and quarreling were fairly common among both parishioners and priests.

A concrete example may illustrate the existing disregard of the basical ecclesiastical rules. As late as 1934, when I was elected to the "St. Sava" parish of McKeesport, I found in the book-

let of the printed bylaws a rule stipulating that the local parish priest was permitted to attend the church meeting only when summoned to it and, at the meeting, he was allowed only to answer questions addressed to him but not to participate in discussions. I could not believe my eyes. I attended the first (following) church meeting and took pains to explain to them that this ruling was wholly against ecclesiastical regulations. But it was of no avail. All remained completely unmoved by my arguments. At last, the most prominent member of the parish stood up and calmly explained to me that due to the misbehavior of some former parish priests they had to legislate such a ruling for their own self-protection. Then he proposed to the meeting that this ruling be temporarily placed in abeyance—as long as I shall remain to be the incumbent parish priest. But after I leave McKeesport, that this ruling should automatically be put in force. Against my vigorous protests, the meeting unanimously passed his proposition and entered it into the minutes. . . .

Then an untoward incident occurred which unexpectedly changed the whole ecclesiastical situation in America.

It was not generally known that all the Orthodox Churches in the world followed the rule to commemorate in their church services the respective sovereigns in whose dominions their ecclesiastical jurisdictions existed. Thus, the Serbian priests in America commemorated the Russian Archbishop, optionally the respective bishops who ordained them, and the secular authorities: the President of the United States of America, the Russian Emperor, the King of Serbia, and the Prince of Montenegro.

Since the Metropolia of Sremski Karlovtsi was located within the realm of the Austro-Hungarian Dual Monarchy, the church books contained intercessions for the Austro-Hungarian Emperor and King Francis Joseph I.

Reverend Yovan Kraynovich was born at Vrebats in Lika, and he was graduated in theology at Sremski Karlovtsi. He had just come to America and brought with him the church books printed for that Metropolia. He committed a fatal mistake by inadvertently reciting the litany for the wellbeing of Francis Joseph I from the *Sluzhebnyk* ('Service Book') he used.

When the news of this unfortunate incident leaked out, it spread like wildfire and caused an uproar among the American Serbs. Their trend of thought was: "We fled from Austro-Hungary because there we were down-trodden and persecuted. There we led a miserable life, and we found refuge in free America. Now they would like to subvert us back to the Austro-Hungarian oppressive rule. It would be very dangerous for the



Serbs in America if the Metropolia of Sremski Karlovtsi would continue to send us priests of the type of Kraynovich and Radosavlyevich. We would gradually lose our independence, freedom and, eventually, we would have to recognize the sovereignty of Francis Joseph the Emperor.<sup>21</sup>

The opposition succeeded in reducing the whole ecclesiastical problem of the Serbs in America to a simple question addressed to the Serbian people, "For whom shall we pray: for Emperor Francis Joseph or for King Peter?"

The Metropolia of Sremski Karlovtsi promptly cancelled the planned American visit of Bishop Gavriilo.

The Russian Archbishop regarded Rev. Paya Radosavlyevich as the leader of the planned mutiny against the Russian jurisdiction over the Serbian Mission, and punished him with an interdict, prohibiting him to function as a Serbian priest.

Deeply hurt, frustrated, and disillusioned, Dr. Paya Radosavlyevich shed his priestly cassock, hung it up, and never used it again. He became Professor of New York University and wrote a great number of articles, monographs and books in the fields of psychology, education, and sociology, in English, Serbian, German, and Russian languages. He sent some of his scholarly contributions to *Bogoslovski Glasnik* ('Theological Herald'), the review edited by the Professors of the Theological School at Sremski Karlovtsi. This periodical was rated as one of the best publications in the entire Orthodox world.

Dr. Paya Radosavlyevich shifted his interest from ecclesiastical matters to the life and activities of Serbian benefit societies. He was elected president of the Serbian Orthodox Federation Srbobran. In 1916, under his leadership, this Federation numbered 8,000 members.

Although in 1906, Dr. Paya Radosavlyevich and his friendly group of priests failed to bring to America the authority of the Metropolia of Sremski Karlovtsi, their attempt vividly remained in the memory of many American Serbs and had a reverberation several years later.

The annexation of Bosnia and Hercegovina, in 1908, intensified the hate of American Serbs toward the regime of the Dual Monarchy, and that hate was reflected upon the Metropolia of Sremski Karlovtsi because many people considered it a part of Austro-Hungary.

In 1914, the Montenegrin membership of the Serbian Orthodox Federation, contended that the majority of the Federation's membership from the Pittsburgh area hailed from the Metropolia of Sremski Karlovtsi — that it still gravitated to it, and that it would like to submit the Federation

Srbobran to its authority. They <sup>the</sup> the Serbs from the Metropolia of Sremski Karlovtsi had intentionally named the Srbobran Federation *Orthodox* only because they had always cherished the hope that someday they will succeed in realizing that clandestine intention of theirs. In view of that, the rebellious Montenegrins declared, "Metropolia of Sremski Karlovtsi is the slave of Austro-Hungary; we refuse to be slaves of the slave."

Consequently, several Montenegrin benefit societies seceded from the Serbian Orthodox Federation Srbobran, and founded two separate Montenegrin Federations (as it has already been indicated) at Butte, Montana.

Three years later, in 1917, the Serbian Orthodox Federation Srbobran held its Sixth Convention at Cleveland, Ohio, and resolved to drop the attribute *Orthodox* from its title. The accepted new title was the *Serbian Federation Srbobran*.

Dr. Michael Pupin Idvorski (1858-1935), a Serbian immigrant from Banat, was a layman who aided the Serbian Orthodox Church while it was the Serbian Mission.

He came to America in 1874 as a young boy, and, in the course of time, became Professor of



electromechanics at Columbia University in New York. He was a world-famous inventor, excelling in the fields of X-ray, telegraphy and telephony.

Dr. Pupin established *Srpski Kulturni i Dobrotvorni Fond* ('The Serbian Cultural and Benevolent Fund') for promotion of the Serbian national culture in America. From this fund, he aided the Serbian Mission by financing the traveling expenses of the Very Rev. Archimandrite Daniel Bukorovich and the Rev. Dushan Trbukovich. Their assignment was to visit Serbian settlements without parishes and to assist them in self-organization. But this mission was short lived.



Dr. Pupin also established *Srpski Tsrkveni Fond* ('The Serbian Church Fund') from which loans were granted to church communities such as McKeesport and Wilmerding, and financial aid to *chitaonitse* ('reading rooms') at Indianapolis, New York, Chicago, and Cleveland.

In 1909, Dr. Pupin organized the Serbian Federation *Sloga* ('Harmony') and became its first president. In 1921, he organized the Serbian Federation *Srbadiya* ('Serbdom') and became its first president. At the beginning of the Balkan War, he organized the Serbian National Defence in America as a branch of the same organization in Serbia, and launched a campaign for contributions to the Red Cross in Serbia and Montenegro. During the Balkan War, contributions from the Serbian National Defence alone amounted to \$ 313 947.00, and during the First World War, between 1914 - 1916, were \$ 913.044.00.

Pupin was also a great benefactor of the 'Sava' monastery when its property was purchased. Actually, he contributed over \$ 22,000.00 to the monastery from his Serbian Cultural Benevolent Fund.

The Church-National Assembly was held at Chicago on November 5, 1913 under the chairmanship of the Rev. Sava Voyvodich, the incumbent parish priest of Chicago and the head of the Serbian Mission. It was attended by both the representatives of parishes and other Serbian organizations. At this assembly, the following resolutions were passed:

- (1) to secede from the Russian Orthodox jurisdiction in America and to join the jurisdiction of the Serbian Metropolia of Be'grade;
- (2) to entitle the church: *The Serbian Orthodox Church in the Northern America*, with the see at Chicago;
- (3) to divide the Serbian Church into three ecclesiastical districts, and that each of these districts should be headed by a bishop or by a bishop's deputy;
- (4) that the activities of the Serbian Church should be channelled into three directions: the spiritual, administrative, and educational;
- (5) to draft bylaws for church communities and parish schools; and
- (6) that church-national assemblies should be held every third year, with the approval of the Metropolia of Belgrade.

In expectation of the reply from Belgrade, the session of this Assembly was adjourned with the decision to reconvene later at Johnstown, Pa.

However, the requested recognition by the Metropolia of Belgrade did not come. Then, at

Johnstown, it was resolved to submit the draft of bylaws to the Russian Archbishop Evdokim who approved them with the advice that they be printed and distributed to all the Serbian parishes. He also emphasized his willingness to help the American Serbs to organize themselves into a great ecclesiastical community. The Serbian Mission, as an affiliate of the Russian Church in America, continued to exist under the chairmanship of outstanding Serbian priests. In succession, they were: The Very Rev. Sebastian Dabovich (1905-1912), The Very Rev. Sava Voyvodich (1913-1917), and The Very Rev. Mardariye Uskokovich (1918-1921).

During the First World War, in 1916, the Serbian Government in exile sent the Rev. Dr. Nicholai Velimirovich (at that time he was only a hieromonk, that is, a monastic priest) as a traveling envoy to Britain and America with the assignment to inform the public at large about the titanic struggle of little Serbia against the giant Dual Monarchy. Wherever he went, Fr. Nicholai created a sensation. The echelon of intellectual society everywhere flocked around him and listened to him spellbound. All of them were most profoundly inspired by his religious thoughts and by his piety blended with his patriotism, for he invariably presented to his listeners Orthodoxy and Serbian nationality as two faces of the same coin.

On October 18, 1916, the Assembly of the Serbian Orthodox Clergy was held at Chicago under the chairmanship of the Most Reverend Evdokim, the Russian Archbishop. Sixteen Serbian priests were present, and five more of them sent telegrams expressing their acceptance of the forthcoming resolutions.

At this Assembly, the constitution of a Russian Orthodox Diocese was accepted with a few amendments. This time, the Serbian Mission was divided into four ecclesiastical districts, in Serbian called *protoprezviterati*, and four archpriests were elected to head them. In the beautiful *Spomenitsa* (the 'Memorial Book') of the *Serbian Orthodox Church of the "Resurrection of Christ" in Chicago, 1905-1955*, the names of all the existing Serbian church communities in 1916 are listed, as well as the names of all their incumbent priests. It is a precious historical record, and deserves to be quoted extensively here.

The Very Rev. Archpriest Yovan Kraynovich was elected to head the Eastern Ecclesiastical District ('Protoprezviterat') with the following church communities and their respective parish priests:

1. Farrell, Pa. — Rev. Nestor Vukichevich, monastic priest.
2. Hamilton, Ontario, Canada — Rev. Yoani-kiye Kukol, monastic priest.



town, Pa. — Very Rev. Yovan Kraynovich.

on, Pa. — Rev. Milan Mrvichin.

esport, Pa. — Rev. Yovan Smilyanich.

burgh, Pa. — Rev. Aleksiy Savich, monastic priest.

on, Pa. — Rev. George Popovich.

erding, Pa. — Rev. Dushan Bogich.

awn, Pa. (later named: Aliquippa) — Rev. David Popovich.

gwood, Pa. — Rev. Yeronim Vukobratovich, monastic priest.

ry Reverend Philip Sredanovich was in charge of the Middle Ecclesiastical District covering the following church communities and their respective parish priests:

Ind. — Very Rev. Philip Sredanovich.

erton (now a part of Akron parish) — Rev. Nikodim Stoyakovich, monastic priest.

nnati, Ohio — vacated.

it, Mich. — Rev. Dushan Trbuhovich.

na Harbor — Rev. Matiya Stiyachich.

o Junction, O. — Very Rev. Danilo Stoyakovich, Archimandrite.

Bend, Ind. — Rev. M. Yugovich.

ry Reverend Sava Voyvodich was in charge of the First Western Ecclesiastical District covering the following church communities and their respective parish priests:

go, Ill. — Very Rev. Sava Voyvodich, Assistant: Rev. Zharko Trifkovich.

holm, Minn. — Rev. Sava Bozhichich.

as City, Kans. — Rev. George Milosavljevic.

aukee, Wis. — Rev. Pavle Velkov.

ouis, Mo. — Rev. A. Yaksich.

Omaha, Nebr. — Rev. Petar Stiyachich.

ry Reverend Dimitriye Mitrovich was in charge of the Second Western Ecclesiastical District covering the following church communities and their respective parish priests:

Arizona — Very Rev. Dimitriye Mitrovich.

les Camp, Cal. — vacated.

Montana — Rev. Marko Komnevic.

las, Alaska — vacated.

Arizona — Yakov Odzhich, monastic priest.

on, Cal. — Serafim Vukoyevich, monastic priest.

angeles, Cal. — vacated.

Francisco, Cal. — vacated.

The Very Rev. Sava Voyvodich was elected head of the entire Serbian Mission (of all four ecclesiastical districts) in its relationship to the Russian Orthodox Church in America.

It was resolved that in the future priest-candidates would be ordained only upon recommendation of one of the four archpriests; therefore, the archpriest should be careful whom he would recommend. The newly-ordained priests would have to practice under supervision for two months before they were to be pronounced full-fledged priests.

The Archbishop advised that it would be beneficial to hold pastoral courses for instruction of new priests as well as for improvement of the pastoral work of the older ones.

The Archbishop promised that in the official Russian Church organ, called *Amerikanskiy Pravoslavniy Vyesnik* ('The American Orthodox Messenger') four pages would be reserved for the Serbs as their official organ. It was to be entitled *Srpski Tsrkveni Vyesnik* ('The Serbian Church Messenger') and edited by one of the Serbian archpriests.

It was also resolved to request the *American Srbobran* to grant one special column. This would be used as the semi-official organ of Serbian parishes. It was to be edited by the Very Rev. Yovan Kraynovich.

All these plans were valuable and practical but, regretfully, all of them remained dead letters on the paper.

In 1918, several Serbian Orthodox priests met at Chicago and resolved to organize the



BISHOP NIKOLAJ,

Serbian Orthodox Clergy Association in the North America. A provisional committee was appointed to prepare a draft of bylaws in conformity with the bylaws of the Serbian Clergy Association in Serbia. A great majority of priests (twenty-three of them, to be exact) endorsed this project. They wrote to the Metropolis of Belgrade, expecting that it would come to their aid in resolving their ecclesiastical problem, but nothing happened and the whole project was tabled.



At this Assembly, Rev. Mardariye Uskokovich **was promoted** to the rank of Archmandrite. Being fully aware that it **was not canonically** qualified to elect a Serbian bishop, the Assembly **too the liberty** to recommend Archimandrite Mardariye Uskokovich to the Metropolia of Belgrade as a candidate from America for the Serbian episcopal see, which should be created in America. However, the sentiment of both the Serbian clergy and the people in America was unanimously for Bishop Nicholai as their future Diocesan Bishop and against Archimandrite Mardariye. A number of priests, indisposed toward Archimandrite Mardariye, campaigned against him. Even a special delegation went to Belgrade to prevent his election to the episcopal see in America.

After the adjournment of the Russian Assembly, Archimandrite Mardariye left for Belgrade. However, the Metropolia of Belgrade had different plans. The Holy Synod assigned Archimandrite Mardariye to be the head of the Rakovitsa monastery (located near Belgrade) and, at the same time, to be the director, or principal, of the Monastic School existing in the same monastery.

In the same year, 1919, the Metropolia of Belgrade formally established the Serbian Orthodox Diocese in America, and the most Reverend Dimitriye, Metropolitan of Belgrade, assumed the title of Administrator of the American Diocese.

On September 20, 1920, the unification of all the autonomous Serbian Orthodox Churches was promulgated, and the Most Reverend Dimitriye, Metropolitan of Belgrade, was elected to the first Serbian Patriarch of the restored Serbian Patriarchate, founded in 1345.

One year later, in 1921, the Right Reverend Nicholai, who was the Bishop of Ohrid, came to America for the second time. He made his first trip at the invitation of American Protestant Churches to deliver lectures in cathedrals, universities, cultural institutions and corporations.

As soon as he arrived in America, Bishop Nicholai informed the Russian Church in America that, in behalf of the Serbian Patriarch, he was taking over the spiritual care of the American Serbs, that he would be the Administrator of the Serbian Diocese, which was passing through the process of formation. He appointed Archimandrite Mardariye as his own deputy.

Bishop Nicholai took to his heart the task to visit Serbian church communities to find out what their needs and wishes were in the spiritual and moral sense. He gave practical advice to priests and church officers and, in his sermons and addresses delivered to the Serbian faithful, he inspired them and strengthened them in their Christian fellowship, making them aware that they needed ecclesiastical unification. In other words, he was preparing the way for establishment of the Serbian Orthodox Church in America.

On July 27, 1922, the clergy of the Chicago district held a conference at Chicago. It resolved:

- (1) to request all priests at the time of their resignation to co-sign the concurrence for the succeeding priest. The co-signature would be a guarantee that the parish priest's position was legally vacated;
- (2) that the priest would not participate in funerals accompanied by a musical band;
- (3) that in funerals the priest would not walk in his vestments in front of horses and automobiles;
- (4) that they would celebrate the Holy Liturgy collectively each month in a different parish. — The aim was to revive the religious spirit among the Serbs, which seemed to be on the wane, and to establish a closer cooperation among the priests themselves as well as between the priests and parishes. The American Srbobran recorded that such a church service was celebrated at Gary, Indiana, on August 9, and that nine priests jointly participated in it.

#### ESTABLISHMENT OF THE SERBIAN DIOCESE IN AMERICA

The name of Archimandrite Mardariye, who later became Bishop, was closely bound to both organization of the Diocese and foundation of the monastery of "St. Sava" at Libertyville, Illinois.

He was born at Podgoritsa, Montenegro, in 1889. His birthname was Ivan. He joined the monastic order at Studenitsa monastery, in 1907, and went to Russia to obtain his theological education. He was graduated at the Spiritual Academy of Petrograd with the degree of "candidate of theology", and became a member of the Russian clergy. At his request, Rev. Mardariye was sent to Alaska, wherefrom he came to the United States of America. As it has been indicated, in 1919, he became Archimandrite and went to Belgrade. Three years later, he returned to America. He arrived on January 30, 1923, and immediately summoned all the Serbian priests to a conference, to be held in Gary, Indiana, on February 21, 1923. At that time, there were twenty-seven active Serbian priests. A majority of them turned up at his conference. They all agreed among themselves that the time was ripe for organization of the Serbian Diocese in America, and they declared themselves for the jurisdiction of the Serbian Patriarchate. They elected the first ecclesiastical Consistory, which was supposed to act as the executive board of the Diocese. Its members were the Reverend Fathers: Yovan Kraynovich, Dushan Trbuhovich, Marko Komnenich, and Danilo Kozomara.

On September 7, 1923, this Consistory formally requested the Holy Episcopal Assembly of the Serbian Orthodox Church to elect a Diocesan Bishop for America.

Archimandrite Mardariye became the parish priest of Chicago. Notwithstanding, his main interest was in building up the Diocese and he devoted most of his free time to it. His great and



bold act toward that goal was the acquisition of property at Libertyville — about forty miles north of Chicago — on which “St. Sava” monastery was to be built. The property consisted of thirty-one acres of land and a building. He bought it in his own name for \$15,000.00, and gave \$2,000.00 from his own pocket as downpayment. On September 3, 1923, the ground of the monastery church was dedicated. The property of the monastery was chartered under the title *Serbian St. Sava Home for Orphans*.

In October of 1923, Bishop Nicholai resigned from the administration of the Diocese. Patriarch Dimitriye resumed the title of Administrator and on December 6 of the same year, he appointed Archimandrite Mardariye as his own deputy.

In 1925, the Episcopal Assembly of the Serbian Orthodox Patriarchate elected Archimandrite Mardariye to be the first Serbian Diocesan Bishop in America. He went to Belgrade and was consecrated to the episcopal order on April 26, 1926.

Returning from Belgrade, Bishop Mardariye faced a giant task, considering it from both the material and spiritual points of view. From the material point of view, “St. Sava” monastery stood on the verge of sheriff’s sale, and Bishop Mardariye pleaded on all sides for contributions, which came in too slowly for his liking. From the spiritual point of view, Bishop Mardariye was fully aware that the requirements of Diocese life were fellowship and joint activities on a large scale in both the religious and national spheres of life. Accordingly, on all sides he sought friendship, support, and cooperation of all the prominent Serbs as well as of the recognized leaders in all Serbian Organizations.

Bishop Nicholai arrived in America on May 8, 1927.

Bishop Mardariye summoned the First Church-National Assembly for May 29-30, 1927, in Chicago. It was named *Mayski Sabor* (“The May Assembly”). Its sessions were held at the Chicagoan Church Hall. Four hundred delegates were present. The Assembly was attended by the following outstanding personages: Radoye Yankovich, the Yugoslav Consul; Prof. Michael Pupin, president of the Federation “Srbobran”; Yanko Vukobratovich, president of the Federation “Srbobran-Sloga”; Simo Vrlinich, president of the Federation “Sloboda”; George Kovachevich, Trivo Byelayats, and many others. Among the most prominent priests were: Very Rev. Yovan Kraynovich, Rev. Zhivoyin Ristanovich, Rev. Andra Popovich, and Rev. Dushan Shukletovich.

At this assembly, Bishop Mardariye submitted his financial statement concerning the property of the monastery of “St. Sava”. According to his report, from the beginning of the campaign to the convocation of this Assembly, total contributions of the Serbs amounted to \$12,500.00, and the combined donations of Non-Serb Americans, \$7,500.00. The mortgage on the monastery still unpaid was \$30,496.40.

Bishop Mardariye requested the Assembly to transfer the property of “St. Sava” monastery from himself to the Diocese. The Assembly elected the Diocesan Council and instructed it to execute this business proposition.

On September 8, 1927, the Diocesan Council transferred the original charter, entitled “Serbian St. Sava Home for Orphans” to the “Serbian Eastern Orthodox Diocesan Council for the United States and Canada”. On May 22, 1935, this charter was replaced by another one to the name of the Diocese. On April 5, 1945 still another charter was issued for the monastery alone.

A draft of the Diocesan constitution was proposed to this Assembly, patterned after the constitution of the Metropolia of Sremski Karlovtsi. Then the Assembly was adjourned with the intention to summon it again in the fall, as a continuation of this one.

On July 18 Rev Andra Popovich wrote, “Experience tells us that our federations are not capable to perform in the Serbian immigration all needed religious, educational, and national tasks because they lack the necessary authority and trained personnel. They cannot find better assistance in those activities than the Diocese can afford. In case that our national organizations disregard this potential assistance of our Diocese, they will betray their basic principles and their noblest national ideals on which foundation their entire work up to this day has been based. Our people will easily find financial insurance under better conditions, but their national, religious, and educational insurance they will find in their Diocese, and nowhere else.”

Radoye Yankovich the Yugoslav Consul was one of the most powerful supporters of Bishop Mardariye. On July 23, 1927 he wrote in the editorial of the *American Srbobran* as follows: “Serbianism and the Diocese are one individual nation. All Serbian organizations founded by the immigrants have had, and shall have, the cultural and education character beside their business character. On all sides we are targets of the alienism. Whoever is separating the church from the federations is breaking the unity of Serbian interests and is weakening both of them. Next fall, the Bishop will present to the immigration a constitution, at the Assembly in Libertyville. The Serbian interest is to create the All-Serbian Community to organize the front of the Serbian souls: in the Serbian thought and in the Serbian sentiment. The activity and the front of our Diocese will have the most decisive significance for the Serbian future life in America.”

... these words sounded like thunder.

On July 25, 1927, Very Rev. Dushan Trbuho-vich wrote in the *American Srbobran*:

“Our Diocese will become the Serbian center, the bulwark of the Serbian enlightenment. Wise people will invest in the Diocesan Fund, being



confident that they are investing into an enterprise which will result in a rich harvest for our Serbian communal life in America."

On July 30, 1927, Rev. Andra Popovich wrote again in the *American Srbobran*:

"The whole Serbian nation in America should participate in organization of the Serbian Diocese. Our Mother-Church in the homeland has sent Bishop Mardariye to be the head of our Church



†Proto Stavrophor Dusan Shoukletovich

in America. His assignment here is related not only to our church communities and priests but to the whole Serbian nation in America. Our Mother-Church considers our Diocese here as being the religious and cultural institution in a wider sense as fostering here both Orthodoxy and Serbianism. The more fully our people and our organizations will participate in the Diocesan administration, the more guarantee there will be that our Diocese will fulfill its task more devoutly and more effectively."

Bishop Mardariye was successful in lining up in his Diocesan Council most of those who were regarded as prominent in the Serbian public life of America. Some of them were sincerely in favor

of having the Diocese and Bishop, while some others among them were not.

Even the majority of those, who were in favor of having the Diocese and Bishop, were ignorant of the existing ecclesiastical canons and regulations, and presumed that they would be fully justified to use expediency in suppressing trouble or arbitrariness in attaining certain aims of their own. They regarded every advantageous act of theirs as the right one — hardly realizing that all of this amounted to lawlessness.

A considerable number of the prominent people both among the clergy and laymen, and both inside and outside of the Diocesan Council, remained suspicious, resentful, and worried as to which extent the authority of both the Bishop and the Diocese will be restrictive toward them. They enjoyed their freedom from responsibility to any authority and regretted to part with that freedom...

Bishop Mardariye was successful in formally establishing the Diocese and in setting up its administration, but he failed to unify all the Serbs into one Diocesan environment and submit them all to his episcopal authority.

Several reasons impeded Bishop Mardariye in the achievement of that aim, the main of them being his grave illness.

Bishop Mardariye contracted tuberculosis of the lungs which gradually incapacitated him more and more in the performance of his episcopal duties. Intermittently, he traveled to Arizona, hoping that in the dry and sunny Arizonian climate he might find a cure for his consumption. But it was of no avail. Confined to bed, sometimes for months at a time, he was withering away. Once in a while, he would overexert himself to perform some necessary visitation. Often, he wrote letters, giving advice and directives. Notwithstanding, many Diocesan decisions and actions were performed without his consultation and even without his approval.

One concrete example may suffice to clarify this point. Rev. Aleksiy Savich was a monastic priest. He served the church of St. George in Pittsburgh, with a short interruption, up to his death. He conscientiously performed all his sacramental and pastoral duties. His was an orderly parish with a cemetery of its own, with a regular parish school conducted by a paid teacher and, often, with a church choir. He always acted in a paternal, dignified way toward his parishioners and was widely respected.

When Rev. Aleksiy Savich came to America, he joined the jurisdiction of the Russian Church in America. This was only a formal tie, a convenience he liked because, personally, he was an autocrat and he loved his independent status. When the Serbian Diocese was in the process of formation, Rev. Aleksiy Savich ignored it and, after it was formed, he openly refused to join it. When some prominent members of his parish declared themselves for the Serbian Diocese, Rev. Savich accused them of being *tsrnnorukashi* ('members of the Black Hand'), which sounded ominous and frightening. He approved of their expulsion from the parish without giving them a chance to contest the charges. In America, this is called a *kangaroo court* verdict.

In the absence of Bishop Mardariye (who was in Arizona) the Diocesan Council found it prudent to defrock Rev. Aleksiy Savich and dismiss him from his parish. The members of the Diocesan Council did it without a preliminary consultation with the Bishop without giving the defendant at least a formal chance **to defend** himself, and without realization that they had **no canonical** right whatsoever to do such a thing. They simply informed the Bishop of their accomplished feat. This was another kangaroo court verdict.

This example may serve as an indication that the Diocese had to pass through a phase of



crudeness in the process of its ecclesiastical normalization.

Soon after the adjournment of the Diocesan Assembly of May 1927, some prominent Serbs among both the clergy and laymen assumed an openly hostile attitude toward both Bishop Mardariye and the **Diocese**. They published a periodical newspaper, called *Branik* ('Defender'), in which they viciously attacked the Bishop's allegedly dishonest and incompetent way of handling the financial matters of the monastery and administrative matters of the Diocese in general. Several of these people were openly in favor of Rev. Aleksiye Savich and, for a while, there was some worry in the Diocese lest they organize a **dissident Diocese** together with the Rev. Savich.

Bishop Mardariye said not one single word publicly in reply to those attacks; he regarded them as the cross he was supposed to carry in Christian meekness.

But a group of the Bishop's sympathizers, both clerical and secular, stood up in his defense, simultaneously attacking his opponents in a sharp and intemperate way.

All these regretful occurrences indicated the existing instability of the newly-established Diocese, which at times threatened its very existence.

Bishop Mardariye summoned all the priests of the Diocese to a clergy conference at Youngstown, Ohio, for May 12, 1931. Both his sympathizers and his opponents attended this conference.

In his opening address, Bishop Mardariye proposed that all the clergymen present at this conference, without exception, forgive one another without reservation and recrimination for all the offenses that they have committed in the past against one another either knowingly or unknowingly. "Here is my hand", he said, "I am extending it to each one of you without exception in the spirit of brotherly reconciliation, begging you to forgive me all my eventual mistakes and shortcomings and, simultaneously, declaring to you that I am forgiving and forgetting everything that has been adversely said and done against me. Let us draw the curtain down on our past, let us turn a new leaf and start a new life in this Diocese. Let us sincerely pray to our Lord Jesus Christ to grant us all the spirit of peace, brotherly love, and cooperation."

This was the gist of his address, which was actually much more elaborate. It was delivered in the spirit of utter humility and Christian love. It drew tears to the eyes of those who were actively involved in the past disputes. Very Rev. Yovan Kraynovich, the Bishop's most prominent opponent, exclaimed, "Here is my hand, O Master!" (*Evo moye ruke Vladiko*). He came over to the Bishop, and they hugged and kissed each other. All the rest of the former disputants followed him and did the same.

Then, the conference decided to form the *Clergy Association*. On the spot they unanimously

elected the officers. However, this formation of the Clergy Association turned out to be only a gesture of good will for it was not brought to life.

This conference represented a turning point in the life of the young Diocese because it virtually stopped all the former mutual incriminations and detrimental disputes, and, thereby, it removed all hindrances to the actual unification of the Diocese.

The Monastery of "St. Sava" was dedicated on September 6, 1931. During the next two days, on September 7th and 8th, the *Second Regular Church-National Assembly* was held at the monastery. Its main results were as follows:

(1) It divided the administration into two bodies: the Consistory, which would deal with the spiritual matters of the Diocese, and the Diocese Council, which would be concerned with the financial matters of the Diocese;

(2) it recognized the authority of the Diocesan Bishop to appoint new priests to vacated parishes at his own discretion, even to transfer them at his own will, or to grant the right to the church communities with vacated parishes to open the concourse for election of new priests, but with the understanding that the election of a new priest must be submitted to the Diocesan Bishop for his approval;

(3) it granted economic autonomy to the monastery of "St. Sava" to have a treasury of its own, separate from the Diocesan treasury;

(4) it decreed that the 4th of July will be the Serbian Day; and

(5) it resolved that in the future sessions of the Regular Church-National Assembly will be held quadrennially.

The *Serbian Singing Federation* is a very important auxiliary of the Serbian Orthodox Church in America and Canada. It was founded by Vlayko Lugonya on March 29, 1931. In the beginning it consisted of fifteen singing societies. As the secretary of the Federation, Vlayko Lugonya carried a vigorous campaign by his spoken word and pen through a quarter of a century. He became almost the symbol of the Federation.

The first convention of the Serbian Singing Federation was held at Chicago on October 5, 1931. It designed the direction, program of activities, and bylaws of the Federation.



A YOUNG VLAJKO



Bishop Mardariye died on December 12, 1935, in the 46th year of his life. He was a profoundly pious man, devoted to his episcopal office, humble and dignified, kind, generous, patient and forgiving. He was very reluctant to use punitive measures.

After the death of Bishop Mardariye, Very Rev. Zhivoyin Ristanovich, as the Secretary of the Diocese and Deputy of the deceased Bishop, took care of the Diocesan administrative work.

In 1937-38, he edited the official organ of the Diocese, called *Pravoslavni Glasnik* ('The Orthodox Herald').

On June 10, 1936, the Holy Episcopal Assembly of the Serbian Orthodox Church appointed the Right Rev. Iriney, Bishop of Dalmatia, as the Administrator of the vacant American Diocesan see, and the Very Rev. Zhivoyin Ristanovich as his deputy.

Bishop Iriney arrived in America in May of 1937, and during his stay here he made episcopal visitations to many parishes.

On July 1, 1938, Bishop Iriney resigned as the Administrator of the Serbian American and Canadian Diocese and returned to his homeland to devote all his energies to his Dalmatian Diocese.

At the same sessions, the Holy Episcopal Assembly of the Serbian Orthodox Church elected the Right Rev. Damaskin, Bishop Mukachevsko-Pryashevski as the Diocesan Bishop of America and Canada.

Bishop Damaskin summoned the *Third Church-National Assembly* for November 29, 1938. It was held on the premises of the church of the "Holy Resurrection" in Chicago. This Assembly was attended by 27 priests and 54 secular delegates under the chairmanship of Bishop Damaskin.

Bishop Damaskin proposed a plan to the Assembly to develop religious scholastic education in all parishes in the Diocese. He advised: that church school boards be organized in all parishes and church schools be immediately opened in all parishes in which they did not then exist; to establish identical curriculum for all schools; and that it should be made obligatory for all Serbian Orthodox parents to enroll their children in these schools wherever possible.

The Assembly took this plan into consideration, approved it and established the Church School Fund.

It was resolved that a special course for cantors be opened, and it was recommended to all church communities to set aside a sum of money annually for the support of cantors.

The Assembly made plans to open summer camps for school children in the near future, at which religious instruction would also be given.

All charters of the church communities would be rectified and entitled: The Serbian Eastern Orthodox Church.

The Diocese would issue the official forms for baptismal, marriage, and death certificates.

It was resolved that this Diocese should be raised to the rank of Metropolia.

At this Assembly the delicate question was raised whether pews should be permitted in the churches of this Diocese. After a discussion it was left to the Diocesan Bishop to make the decision later.

The Assembly scrutinized all the articles of the Diocesan constitution and amended several of them.

It may be noted here that the constitution of the Serbian Orthodox Diocese was drafted and submitted to the First Church-National Assembly, held on May 29-30, 1927. It was approved by the Holy Episcopal Synod on December 14, 1928. Then, it was amended at the Second Church-National Assembly held on September 6-7, 1931, and again, at the Third Church-National Assembly. This time, it was approved by the Holy Episcopal Assembly of the Serbian Orthodox Church on May 24, 1939.

Bishop Damaskin resigned his Diocesan see. Accepting his resignation, the Holy Episcopal Assembly elected Dionisiye as the new Diocesan Bishop here to replace him, on December 8, 1939.

The secular name of Bishop Dionisiye was Dragolyub Milivoyevich. He was born on July 26, 1898, at Rabrovats, near Palanka of Smederevo, Yugoslavia. After his secondary education, Dragolyub enrolled in the Faculty of Law. Two years later, he switched to theology. After graduation, Dragolyub got married and was ordained. Even before his ordination, he became active in the *bogomolyachki pokret* ('the religionist movement'), which was headed by the Right Rev. Bishop Nikolai Velimirovich. Dragolyub became the editor of the religionist periodical, called *Pravoslavna Hrishchanska Narodna Zayednitsa* ('The Orthodox Christian National Community'). After his young wife died, Rev. Dragolyub joined the monastic order and changed his name to Dionisiye. He obtained his monastic tonsure (in Serbian called: 'monashki postrig') at the monastery of Hilandar in the Mount Athos. For a while, he was on the teaching staff at the secondary Theological School of "St. Sava" at Sremski Karlovtsi. Eventually, he was promoted to the rank of Archimandrite and, as such, he was appointed to head the Monastic School at the monastery of Veliki Dechani. On June 22, 1938, Very Rev. Dionisiye was elevated to the episcopal rank as Vicar-Bishop of Moravitsa. He remained at that position until December 8, 1939, when the Holy Episcopal Assembly elected him to the Diocesan see in the United States of America and Canada. He arrived in America on April 15, 1940.



The main interest of Bishop Dionisiye was in economy and secular business. Although as a monk he was not supposed to be materialistic and to enrich himself, Bishop Dionisiye was a worldly man and, as such, he provided himself with a nice fortune. However, he did not neglect the material status of his Diocese. He was agile, constantly urging that the necessary repairs and construction be performed. He was always making preparations for affairs which will bring good profit, and always pleading for contributions. Under his supervision, picnics on the premises of the monastery of "St. Sava" were always well-prepared and profitable affairs. They were held three times a year—on Memorial Day, on the 4th of July, and on Labor Day. Serbian people from all parts of America patronized these affairs.

In 1953, Bishop Dionisiye reported in *Spo-menitsa* (the 'Memorial Book') of "St. Sava" Monastery that repairs made on the premises of the monastery amounted to over \$70,000.00. This money was made in social affairs, outright donations, and loans.

All the improvements and new projects both material and spiritual, which occurred during the incumbency of Bishop Dionisiye, were due both to development and strengthening of the Diocesan institution and to the good will of the Serbian people throughout the United States of America and Canada. The authority of the Diocesan Bishop was sometimes also a contributing factor.

In 1941, the monastery of "St. Sava" was proclaimed to be the permanent see of the Diocesan Bishop in the United States of America and Canada. — It may be noted here that there was very little "monastic" about the monastery of "St. Sava." In a regular monastery it is a basic rule that daily church services be strictly observed. In the monastery of "St. Sava" these services were performed only occasionally. Bishop Dionisiye let the monks compete in concourses with the regular priests for permanent parish positions, which was against explicit regulations of the Serbian Orthodox Church. Many of these "parish" monks degenerated spiritually. Thus, in his circular letter of September 6, 1961, Bishop Dionisiye announced that on November 3, 1960, and on January 17, 1961, the following monastic priests had to be unfrocked: Very Rev. Nikolai Dazgich, Very Rev. Dositey Obradovich, Rev. Yovan Petrovich, Rev. Georgiye Selenich, and Rev. Miomir Dubak. On July 21, 1961, the Holy Synod of the Serbian Orthodox Church approved all these depositions of monastic priests from their clerical ranks. At a later date another monastic priest, Rev. Nikanor Palyich, was also deposed.

Bishop Dionisiye summoned the *Fourth Church-National Assembly*. It was held at the church premises of the "Holy Resurrection" in Chicago, Illinois, on October 7-9, 1941.

The news of the tragic events at the beginning of the Second World War was dominate at

this Assembly. The main topics of discussion were the ruthless occupation and destruction of Yugoslavia and Montenegro by the hostile nations, the horrible massacres and unheard-of hideous crimes committed by the Croatian *ustashe* under the leadership of Dt. Ante Pavelich, and the tribulations of the Serbian Orthodox Church.

Assuming to be the mouthpiece in the free world of the whole Serbian Orthodox nation, this Assembly unanimously composed a *Memorandum*, expressing in it the profound grief of the American Serbs toward the martyred Serbian nation and the Orthodox Church, vouching readings of the American Serbs to concentrate all their energies in aiding the distressed both during and after the war.

This memorandum was sent to the Allies and was published in the Serbian and American press.

Soon after the Fourth Church-National Assembly the documents containing descriptions of the atrocities were collected and published in a book, entitled, *Martyrdom of the Serbs*. The Protestant Episcopal Bishop Manning of New York wrote its Forward.

In 1942, summer camp for school children was opened on the premises of the monastery of "St. Sava" and, thenceforth, were held every summer. Grouped according to their ages, young children and teenagers took turns in spending a week or longer in the camp under the supervision of counselors. Days in the camp began and ended with a short church service in which children sang responses. Every day, the children were given a short basical instruction in Orthodoxy and national history. They also learned to sing some church and folk music. The rest of the day was spent in recreation: sports, games, swimming, campfires and outings...

Rev. Vladimir Mrvichin proposed that the Diocese publish a review in the English language for the spiritual needs of the younger generation of American born. The Assembly approved it. This official organ of the Diocese was published in the English language in 1945-46, under the title *The Serbian Orthodox Herald*, Fr. Vladimir Mrvichin became its editor.

In the twenties of the present century Serbian ladies began to organize local units, called *Kolo Srpskih Sestara* ('Circles of Serbian Sisters'). These became auxiliaries of their respective churches or, where parishes were still non-existent, to their lodges and clubs for men. On November 11, 1945, the representatives of about thirty local 'circles' convened at the monastery of "St. Sava" and founded a central organization, *Americhki Savez Kola Srpski Sestara Manastira "Sv. Save"* ('The American Federation of the Circles of Serbian Sisters of the Monastery of 'St. Sava').

The main purpose of this Federation was to be in charge of the children's camp on the premises of the monastery. They selected the spot where the two-story camp building should



be erected. By 1948, this building was already in use, although it was not yet fully completed. The ladies took care of cooking meals for children, washing and cleaning. They did all the work free of charge. In 1952, the members of the Serbian patriotic organization called Srpska Bratska Pomoch (The Serbian Fraternal Aid) completed the second floor of this building. Great benefactors of this children's home were Mr. and Mrs. Robert L. Shushnyar. By their generous donation it was completed in 1953.

The number of parish priests fell off at an alarming pace. During the Second World War no priest could immigrate from the homeland to fill the clerical ranks here. In 1944, Bishop Dionisiye opened a theological school at the monastery of 'St. Sava' for six American-born students. The course lasted four years. Today, five of the graduates of that school are active parish priests in the present Serbian Orthodox Church in the United States. (Bishop Christopher of Eastern-American Diocese was among this student body)

After the Second World War, in the period of 1945-47, about 63,000 displaced Yugoslavs, mostly Serbs, found their haven in America. They entered America from Italy and Germany, where they were temporarily stationed. Some of them came from England and other countries. The Diocese took an active part in sending affidavits and bringing refugees from Europe, mostly from Germany and Italy. Many of them came, first, to the monastery of "St. Sava" to be sent from there to their permanent residences. The Diocese sent the Very Rev. Milan Brkich as an emissary to Germany to facilitate their immigration in America. The Serbian National Defense also made great efforts in bringing refugees and in aiding them to find jobs. Fr. Brkich personally made the greatest efforts in bringing refugees and settling them in America. A great number of these refugees were well-educated, some of them had higher professional training. All of them were eager to prosper, and many of them were remarkably successful in adjusting themselves to the American way of living. They considerably strengthened the existing national and religious life of the earlier immigrants.

Bishop Dionisiye summoned the Sixth Church - National Assembly. It was held at the monastery of "St. Sava" on October 12 - 14, 1948. At this assembly, Bishop Dionisiye announced what instituted the order of St. Yoanichiye, the First Serbian Patriarch, and he decorated several distinguished Serbs with the badges of this order.

In 1950, Bishop Dionisiye bought Shadeland Farms, an estate with several buildings, from the Standard Life Insurance Company for \$40,000.00. Two years later, he sold this property to the Serbian Diocese for \$60,000.00. The largest of the buildings was turned into Dom Milosrdja 'Sv. Sava' (the 'Charity Home of 'St. Sava'). It was dedicated on August 12 1951. Since then a new administration building and two dormitories were added. Theodore and Angeline Polich of Los Angeles, California were

great benefactors of this addition to the Shadeland Farms as well as Trisha and Milka Simich of Cleveland, Ohio.

Attempts were made to develop some kind of economy at the Shadeland Estate; however, all the attempts turned out to be expensive and unprofitable experiments, partly because of the **incompetence and carelessness** the management. The failure of Shadeland Estate was indicated in the long and detailed published financial report of its Auditing Committee, in which it is stated as follows:

The Diocesan Committee for Shadeland exists only on the paper; it has no right to manage the property. We are informed that Bishop Dionisiye took over the control of the property on December 1, 1961.'

'Fifty-one duplicates of the receipts are missing, from December 4, 1961 to October 18, 1962. The deficiency is in the receipt book No. 1, 2, 3, and 5. We are informed that at that time Bishop Dionisiye was the manager of the property.'

'In the receipt book, No. 10, thirty duplications of the receipts are missing, and we are told that the handwriting in this receipt book is Bishop Dionisiye.'

'The entire debt on January 1 1962, added up to \$29,090.63. Already on December 31, 1962 the debt was increased to \$51,916 00; the total debt on July 15 1963 was increased to the sum of \$73,900.00 at the bank where the debt is on the whole property of Shadeland'

'Many checks were issued cash' which should not be done'

This is only an excerpt, word for word, from the financial statement of the Auditing Committee of the Monastery of the 'All-Holy Mother of God' at Shadeland. This financial statement was signed by four members of the Auditing Committee.

The Serbian Patriarchate received many complaints against Bishop Dionisiye from some distinguished people. In 1951, the Holy Episcopal Synod appointed a delegation, consisting of the Right Rev. Bishop German Bishop-Vicar of His Holiness the Patriarch, and Dr. Dushan Glumats, Professor of the theological faculty at the University of Belgrade, with the instruction that they investigate the situation in the American-Canadian Diocese. In a short span of time, they visited quite a number of parishes and conversed with the faithful people in such delicate manner that no one got the impression that they were actually investigators. Wherever Bishop German appeared, he won esteem and filial love of the people with whom he came in contact with his kindness, friendliness, and dignity combined with humility.

In 1953, the summer camp for school children was opened at Shadeland. It was placed in charge of the Federation of the Circles of Serbian Sisters, and it has been held since in exactly the same way as in the monastery of "St. Sava."



Bishop Dionisiye summoned the *Seventh Church-National Assembly*. It was held in the monastery of "St. Sava" on October 14-16, 1952. The Right Rev. Bishop Nikolai was the honored guest.

At this Assembly, the Sunday School came under consideration as a novel way to educate Serbian children in English language. The older people looked at it quizzically, with suspicion. On the other hand, the proponents of the Sunday School argued that it was coming among the Serbs by the force of conditions, and that it would stay. The initiative for it did not come from the higher echelon of intellectuals but from the ranks of common people who had children. Finally, it was decided that Sunday Schools should be established in every parish alongside the Serbian parish school. Textbooks would be prepared for both, with the lessons in both English and Serbian in parallel columns and with illustrations.

In each parish a Board of Education would be established to supervise the schooling of children. The Diocese would publish a prayerbook with the text of the Holy Liturgy.

A necessity was felt for a Diocesan review. This matter was left to the Diocesan Council.

Rev. George Lazich suggested that short courses should periodically be held for the teachers of Sunday School, to instruct them in Orthodoxy.

It was resolved to establish the Pension Fund for the priests of this Diocese as well as for widows of the priests. This Fund would be managed by the Diocesan Ecclesiastic Court. At the suggestion of Rev. Dushan Klipa, it was determined that each priest and each parish should contribute \$5.00 monthly to it.

On March 18, 1956, Bishop Nikolai died at the Russian monastery of "St. Tikhon" at South Canaan, Pennsylvania. His body was transferred to Chicago, and was buried at the monastery of "St. Sava".

Bishop Nikolai was born in 1880 at Lelich, a village near the city of Valjevo, in Serbia. He graduated at "St. Sava" Theological School in 1902, continued his theological studies and obtained his doctor's degree at the University of Bern, Switzerland, in 1909. Returning home, he received his monastic tonsure in the same year and was ordained as hieromonk ('monastic priest'). He became professor of "St. Sava" Theological School. During the First World War, he went to England. There, he obtained another doctor's degree at Cambridge University. The Holy Episcopal Assembly elected him as the Bishop of Zhicha, and he was consecrated on May 22, 1919. Therefrom, he moved to the episcopal see of Ohrid, where he spent 17 years. In 1936, he returned to the see of Zhicha. He became the head of the religionist movement in Yugoslavia, and on two occasions led large groups of religionists on a pilgrimage to the Holy Land. During the war he was pronounced a war prisoner and,

in 1943, together with His Grace the Patriarch, was shipped to Dachau Nazi Prison Camp in Germany. After his release in 1946, Bishop Nikolai came to America to live. At first, he lived at the monastery of "St. Sava", but he could not get along with Bishop Dionisiye and demonstratively went to the Russian monastery of "St. Tikhon", where death found him.

Bishop Dionisiye summoned the *Eighth Church-National Assembly*. It was held at the monastery of "St. Sava" on September 18-20, 1956.

At this Assembly, it was resolved to request the Holy Episcopal Assembly to appoint two vicar bishops who would assist the present Diocesan Bishop in the execution of his episcopal duties.

Realizing that the Diocese in America and Canada is an organic part of the Serbian Orthodox Church in Yugoslavia, and fearing that the Communist regime might exert undue pressure upon the Mother Church, the Assembly advised Bishop Dionisiye to inform His Holiness the Patriarch that it is "the wish of the Serbian Orthodox people in America" to be granted the privilege—in the case of vacancy of the episcopal see here—to nominate three candidates, one of whom would be appointed by the Holy Episcopal Assembly as the Diocesan successor.

Bishop Dionisiye summoned the *Ninth Church-National Assembly* which was held at the monastery of 'St. Sava' on September 13-15, 1960. It accomplished the following subject matters:

- (1) it approved the revised constitution of the Serbian Sisters Federation;
- (2) it resolved that a general revision of the Diocesan constitution be undertaken;
- (3) it resolved that American born candidates for Serbian priesthood attend St. Vladimir's Orthodox Theological Seminary at New York, and that two Serbian professors should be appointed to lecture the history of the Serbian Orthodox Church, Serbian language, Serbian church singing, and other necessary subjects related to the pastoral work in the Serbian Orthodox Church;
- (4) that Shadeland estate be proclaimed a monastery - convent for Serbian Orthodox nuns, and that a church be built on its premises and be dedicated to the Blessed Virgin Mother of God. That the existing 'St. Sava' Charity Home and the children's summer camp should remain in the care of the monastery - convent.
- (5) that the financial status of the Diocese be revised to insure for the Diocese and all its institutions an adequate income.
- (6) the Assembly unanimously re-affirmed the spiritual, canonical and administra-



tive unity with our Patriarchate in Yugoslavia in a resolution which Bishop Dionisiye published in the Serbian press with his own signature under it. A quotation from this resolution follows:

*"Inspired by the ideals of St. Sava's spirit, safeguarding of the Orthodox faith and of everything what to the Serbian nation always has been the dearest, holiest: the Ninth Church-National Assembly stands firmly with the viewpoint to safeguard the unity and totality of the Serbian Orthodox Church as well as the unity and totality of the Serbian nation itself. Therefore, according to the constitution of the Serbian Patriarchate and the constitution of the American and Canadian Diocese, the Diocese unwaveringly stands in the canonical and spiritual unity with the Serbian Patriarchate in Yugoslavia, and our Bishop with His Holiness Serbian Patriarch at Belgrade."*

Bishop Dionisiye proposed to the Holy Episcopal Assembly of the Serbian Orthodox Church that his Diocese be elevated to the rank of Metropolis, that South America and South Africa be added to it, and that three assistant bishops be assigned to him. In response to that proposal of Bishop Dionisiye, the Holy Episcopal Assembly instructed the Holy Episcopal Synod to send an episcopal delegation to America which would study those problems on the spot and, in accord with Bishop Dionisiye would submit concrete proposals to the next session of the Holy Episcopal Assembly.

On July 12, 1962, the Holy Episcopal Synod assigned the Most Rev. Damaskin, Metropolitan of Zagreb, the Right Rev. Nikanor, Bishop of Novi Sad, and the Rev. Branko Petrovich, Protodeacon and Secretary of the Belgrade Diocesan Executive Committee.

The distinguished delegation arrived in America on September 13, 1962 and left for home on November 28, 1962. During their relatively short stay, the prelates immediately launched a good-will tour. They visited many churches in the United States of America and Canada. Their saintly demeanor left a most profound and lasting impression upon our faithful people. They strengthened faith and kindled Christian love in the hearts of their devout listeners. Our people loved them.

On May 10, 1963, the distinguished delegation of prelates submitted a detailed report to the Holy Episcopal Assembly. On the basis of their report, the Holy Episcopal Assembly resolved to divide the territory of the American and Canadian Diocese into three dioceses:

1. Midwest American Diocese, with the see in the monastery of "St. Sava". South Africa was added to its jurisdiction.
2. Western American Diocese, with the see

at Los Angeles, California. Central and South America were added to its jurisdiction.

3. Eastern American and Canadian Diocese, with the see tentatively at Detroit. Since then, the episcopal see has been moved to Cleveland.

The definite territorial delineation of the newly organized diocese was to be made by the Church National Assembly, and it was to be submitted later to the Holy Episcopal Assembly for final approval.

The Diocesan Auditing Committee published the following financial report concerning the funds placed in trust of the Diocese:

*"The Patriarchal Fund:* Bishop Dionisiye handles this Fund. We have not seen the financial books because Bishop Dionisiye allegedly was in a hurry to get to the banquet at Cannosha in honor of His Majesty King Peter the Second. Orally he stated to us that he received in this Fund the sum of \$16,000.00 from the Episcopalian Church. He did not show us the bankbook and the financial books. He said to us that he will prepare his report to the Assembly."

*"The Clergy Pension Fund:* We could not see these books either. The manager of this Fund is Archpriest Branko Kusonyich. He was not present at this editing, and we do not know anything about this Fund."

*"Fund for the Belfry of the Deceased Nikodim Stoyakovich:* The sum of \$1,896.74. The Diocesan Executive Committee, at its meeting held in September of 1947 decided to erect a belfry and to use the remainder for manufacture of the badge of St. Yoannikiye. There are no bills and we do not know how much was spent for the belfry and for the manufacture of the badge."

*"Fund of the Deceased Bishop Nikolai:* Bishop Dionisiye handled this Fund. We have not seen either the financial book or the bankbook, and these were not shown to us. According to the oral statement of Bishop Dionisiye, there was about \$4,500.00. He stated also that *he spent of this money the sum of \$3,500.00 for his own personal aims.* He promised that he will return this money as soon as he sells his own property in the State of Wisconsin."

*"Fund for Printing Textbooks:* Archimandrite Dimitriye Balach handles this Fund. When we made inquiry about the financial books, he refused to show us the books, saying that I shall give them only to the superior authorities. Archimandrite Balach completely ignored us as the Auditing Committee of this Diocese."

*"Fund for Erection of a Monument to Bishop Nikolai:* Bishop Dionisiye informed that this Fund is handled by the following persons: Archpriest Svetozar Radonovich, Slavko Stokovich, and Miodrag Vasich.



*"Fund of the Federation of the Circles of Serbian Sisters for America and Canada: We examined the books of the Federation of the Circles of Serbian Sisters for America and Canada, we found that the books have been kept correctly and in perfect order. Therefore, their work as such deserves unqualified praise."*

#### UNFROCKING OF BISHOP DIONISIYE

On June 30, 1962, Bishop Dionisiye issued a long circular letter to all the priests and church communities. Here are a few excerpts from that letter word for word:

"(1) This Diocese is, and it will continue to remain in the canonical structure of the Serbian Patriarchate, headed by the Serbian Patriarch;"

"(2) As the Bishop of this Diocese, which has been entrusted to me, I have always abided, I am abiding, and I shall remain in the canonical unity and integral totality of the Holy Serbian Orthodox Church;"

"(3) My personal relationship toward the Holy Episcopal Assembly of the Serbian Orthodox Church and His Holiness Patriarch, and in conformity with my episcopal oath, is regulated by the holy canons of the general Orthodox Church as well as by the ecclesiastical legislation of our regional Serbian Church, and it will remain unchangeable as such;"

"(4) Hereby, I am ordering my dear clergy and the executive boards of church-school communities of our Diocese to suppress all malicious rumors and tendentious interpretations about my intended schism and separation of this Diocese from its Mother-Church. I am making efforts to aid it that it may recover and grow in strength, and not that it be split and impaired."

(Signed:) Bishop Dionisiye

On April 17, 1963, the Diocesan Executive Committee met at its regular session in the monastery of "St. Sava", and unanimously gave the following:

#### DECLARATION

The entire Diocesan Executive Committee, headed by Bishop Dionisiye, unanimously and definitively stand *for the spiritual, hierarchical, and canonical unity with our Holy Church in Yugoslavia.*

As in the past, and as in the present time, this Committee will be in the future also for the basical principle of the ecclesiastical Serbian constitutionality, which states that the Serbian Orthodox Church is *One, indivisible, and autocephalous.*

We reject and condemn most resolutely all rumors, disregarding whence they come, as though there were some action within the diocesan, hierarchical, or church-governmental bodies against the above stated principle.

We hope that our holy Church, headed by His Holiness Patriarch German, will be prepared, as it has been in the past, to comprehend and understand our desires and needs, conditioned by special circumstances in which we live, and in that sense that it will conjoin us so that our indivisibility and unity will be always mutually manifested for the benefit of our entire Serbian Orthodox Church and Serbian nation.

We reject and condemn most emphatically all malicious presumptions and unfounded contentions advanced about the alleged destroying of the unity of our Holy Church, as well as inconsiderate attacks upon the ecclesiastical and hierarchical bodies, and upon some persons in this Diocese.

His signature is followed by the signatures of eighteen members of the Diocesan Executive Committee.

On June 6, 1963, the Diocesan Plenum of the American Canadian Diocese sent a circular letter 'to all Clergymen, church-school communities of the Serbian Orthodox Diocese of America and Canada.'

An excerpt from this letter follows word for word.

'It was further resolved that a letter be sent to the Holy Synod with the warmest request that it send a Synodical Investigation Committee as soon as possible, at the expense of the plaintiff, which (Commission) will investigate and resolve as soon as possible the question of the complaints lodged against our Bishop Dionisiye

This item was accepted by all those present with the exception of two, who voted against it.

This circular letter was signed by Dr. Urosh Seferovich, Vice-President of the Diocese Plenum, and by Archimandrite Dimitriye Balach secretary of the Diocese.

In May of 1963, the Holy Episcopal Assembly was summoned in session. Bishop Dionisiye also was summoned to attend this session, but he declined to attend it by sending the following letter:

Your Holiness, Metropolitans, Your Graces, and Brethren:

Befory everything else, I am informing you that at this time again, it is impossible for me to come to Belgrade in order to participate in the work of the Holy Episcopal Assembly . . . In case of voting, I am giving my vote to his Eminence Metropolitan Nektariye . . . Wishing all the best greeting all Brothers Bishops, beginning with your Holiness, in brotherly love, faithful to the Holy Episcopal Assembly - Dionisiye.'

At the session of the Holy Episcopal Assembly, held on May 10, 1963, the American Canadian Diocese was divided into three Dioceses:

1. Midwest American Diocese, with the see in the Monastery of "St. Sava", at which Bishop Dionisiye will remain. South Africa was added to its jurisdiction.



2. Midwest American Diocese, with the see at Los Angeles. Central and South America were added to its jurisdiction.

3. Eastern American Diocese with the see at Detroit (it was moved later to Cleveland).

The definite boundaries of the newly created Dioceses were to be fixed by the Church National Assembly with competent Bishops, which were to be submitted for final approval to the Holy Episcopal Assembly.

At the same session of the Holy Episcopal Assembly, held on May 10, 1963, a reference was made to article 67 of the Statutes and Proceeding for the Ecclesiastical Court, according to which if the highest church authority receives written complaints concerning transgressions against the Church, and if it finds that the complaint is valid, it will order opening of the proceedings through which investigation will be conducted. "No one can be pronounced guilty by any Church court without a previous hearing."

Since many complaints against Bishop Dionisiye came both to the Patriarchal see and to the Holy Synod, and since the Plenum of the Diocese extended its invitation, the Holy Episcopal Assembly resolved to initiate court proceedings against Bishop Dionisiye. In accordance with articles 219 and 220 of the constitution of the Serbian Orthodox Church, it advised the Holy Synod to suspend Bishop Dionisiye from his episcopal functions "until his guilt is conclusively investigated and judged."

On May 10, 1963, in compliance with this advice, the Holy Episcopal Synod instituted a criminal court proceeding against Bishop Dionisiye. It indicted him and suspended him from performance of his episcopal functions and relieved him from his Diocesan governing authority.

On May 17, 1963, the Holy Synod appointed as temporary administrators of the three newly-created Dioceses: Archimandrite Dr. Firmilian Otsokolich, replacing the suspended Bishop Dionisiye in the Midwestern Diocese; Archimandrite Grigoriye Uditski for the Western Diocese, and the Bishop-designate Archpriest of Windsor; and the Archpriest Stevan Lastavitsa for the Eastern American and Canadian Diocese.

On June 13, 1963, the Holy Episcopal Synod assigned the Right Rev. Chrysostom, Bishop of Branichevo, and the Right Rev. Visarion, Bishop of Banat, as the court investigators in this case. They were instructed to go to America and examine the criminal responsibility of Bishop Dionisiye on the basis of the charges presented. They were also advised to collect all pertinent evidence and conduct a hearing of Bishop Dionisiye and all the witnesses. Upon completion of this investigative procedure, they were to turn the entire record of the criminal case of Bishop Dionisiye over to the Holy Episcopal Synod along with their recommendation.

The Investigating Commission arrived in America on June 28, 1963. Bishop Dionisiye re-

fused to receive them at his residence in the Monastery of "St. Sava" but suggested that they meet in the local restaurant "Indian Club" for a discussion. There were about 15 people present, clergymen and laymen. Thereupon, the Commission immediately invited Bishop Dionisiye to present himself at a hearing. He declined to do so and declared that he does not accept the decisions of the Holy Assembly and of the Holy Synod.

With this action and statement, Bishop Dionisiye trampled on his hierarchical oath, he renounced obedience to his higher authorities and, thereby, he committed the violations of articles 10, 15, 17 of Rules and Procedures for Church Tribunals of the Serbian Orthodox Church.

On July 27, 1963, the Holy Episcopal Assembly released Bishop Dionisiye from his further privileges and duties of a diocesan bishop, and it proclaimed the Midwestern American Diocese vacant. Bishop Dionisiye still remained a Serbian Bishop under suspension from performance of the episcopal functions and of the governing authority.

Before the regular court proceedings were ended and the final verdict was pronounced, the suspended Bishop Dionisiye committed additional offenses against the Serbian Orthodox Church. Successively, he summoned two so-called "Church National Assemblies" at the Monastery of "St. Sava", in which only a minority of parishes and priests was represented. The first was held on August 6-8, 1963, and the second, on November 12-14, 1963.

At this second gathering, the *autonomy* of the American and Canadian Diocese was *proclaimed*, which meant that it was supposed to be separate and independent of the Serbian Orthodox Patriarchate. This was the first time in Serbian Orthodox history that one group of Serbs created a schismatic organization and thereby inflicted a terrible wound in the organism of the martyred Orthodox Church of St. Sava, and apostized from the One Holy Catholic and Apostolic Church. To this day, this schismatic organization has not been recognized by anyone of the canonical Eastern Orthodox Churches in the world.

This November gathering elected Archimandrite Iriney to be "Vicar Bishop", assisting Bishop Dionisiye.

On September 3, 1963, the Holy Episcopal Synod pronounced the Assembly of August 6-8, 1963, illegal, noncanonical and unconstitutional, and therefore completely invalid.

On March 5, 1964, the Holy Episcopal Assembly in the same way condemned the Assembly of November 12-14, 1963, and invalidated the "consecration" of Archimandrite Iriney Kovachevich as bishop. The Right Rev. Grigoriye, Bishop of the Western Diocese, unfrocked him, divesting him of both the episcopal and monastic orders, and returning him to the status of layman under his secular name, Milan Kovachevich. The Holy Episcopal Synod formally approved it.



On September 3, 1963, the Right Rev. Vasilije, Bishop of Zhicha, was appointed to be the prosecutor of the Serbian Orthodox Church in this case. On October 16, 1963, Bishop Vasilije indicted Bishop Dionisiye, and on March 5, 1964, he added a supplement to this indictment.

Bishop Dionisiye received the list of his offenses with the advice to answer them in writing within one month from the date of its receipt, in accordance with Rule 19 of the Carthaginian Assembly. In a petition to the Holy Episcopal Synod, Bishop Dionisiye requested that the time for his reply be extended from one month to six months. On December 10, 1963, the Holy Episcopal Synod denied him this extension because there is nothing in the canons of the Church in its support.

Bishop Dionisiye refused to answer in writing the charges raised against him.

As prosecutor, the Bishop of Zhicha **indicted** Bishop Dionisiye for ecclesiastical transgressions of a serious nature..

As it has been stated before, on May 10, 1963, the Holy Episcopal Assembly created three dioceses to replace the Serbian Orthodox Diocese in the United States of America and Canada. Next on May 11, 1963 the Holy Episcopal Assembly elected the Very Rev. Stevan Lastavitsa the widowed parish priest of 'Grachanitsa' Church at Windsor, Canada, as the Bishop of the Eastern American and Canadian Diocese. On June 13 1963, the Holy Episcopal Synod authorized two bishops: Right Rev. Chrysostom of Branichevo and Right Rev. Visarion of Banat to consecrate him into the monastic order at the chapel of 'St. Mother Angeline' in Shadeland, Pa. He changed his name from the secular Stevan to Stefan. On July 13, 1963 they consecrated him to the episcopate at the church of 'St. Elijah' in Aliquippa, Pa. Temporarily, he took his residence at Clairton, Pa. In 1965, it was decided that the permanent residence of the Diocesan Bishop will be at Cleveland, Ohio...

On July 27, 1963, the Holy Episcopal Assembly elected Archimandrite Dr. Firmilian Otsokolich, the parish priest of 'St. George' Church of Pittsburgh to be the Diocesan Bishop of the Midwestern American Diocese. He was consecrated by Bishop Chrysostom of Branichevo, Serbia and Bishop Stefan of the Eastern America and Canada, on August 1, 1963 in St. Sava Cathedral, Milwaukee, Wisconsin.

He was born on Serbian Orthodox Christmas Day, 1910, at Kaona near Chachak, Serbia. His father was a priest, and his twin brother is an Archpriest at Kaona. After graduation in the Theological School at Sarayevo, Bosnia, Stanko Otsokolich married and became parish priest at his birthplace, Kaona. His wife died at her childbirth together with their child. Then, Rev. Stanko Otsokolich enrolled in the faculty of theology of the Belgrade University. After graduation, in 1938, he became Professor at the Theological Seminary

in Tsetinye, Montenegro. In 1939, he was received in the monastic order at the monastery of "Oso-govo" in South Serbia; then, he changed his name from Stanko to Firmilian.

Bishop Dionisiye appointed Fr. Firmilian as his Diocesan secretary immediately after his election to the American-Canadian Diocese. In 1940 they sailed together to America.

In the course of time, Fr. Firmilian served as parish priest in several parishes in the United States of America and in England. In the meantime, he continued his academic studies at Oxford, Pittsburgh, and Chicago Universities. He received his doctor's degree at the University of Chicago.

On July 27, 1963, the Holy Episcopal Assembly elected Archimandrite Grigoriye Uditski, the parish priest of the "Holy Ascension of Our Lord" in Youngwood, Pennsylvania, as the Diocesan Bishop of the Western American Diocese. He was consecrated at Los Angeles, California, on August 4, 1963, by Bishop Chrysostom of Branichevo, and by the two newly-created Bishops Stefan and Dr. Firmilian. On May 10, 1966, death claimed the life of Bishop Stefan. On June 1, 1967 the Holy Episcopal Assembly elected Bishop Sava Vukovich to the episcopal see of the American-Canadian Diocese and he was invested on July 1, 1967, at Cleveland, Ohio...

On October 3, 1963, in an official letter to the Holy Episcopal Synod, Bishop Firmilian inquired about the constitutionality of the dioceses in America and Canada since they replaced the original one.

In its reply to this inquiry, the Holy Episcopal Synod declared:

"All the rights of the former American-Canadian Diocese, as they relate to its autonomy in administrative sense, remain unchanged.

In behalf of the Council of the three American Bishops Bishop Stefan asked the Holy Episcopal Synod about convocation of the Church-National Assembly. On December 13, 1963 he received the following instruction:

'The Holy Episcopal Synod is of the opinion that it is necessary to convene and hold General Church-National Assembly of all the three Dioceses in the shortest possible time which would appropriately do what is necessary.'

In reference to this instruction, the three Bishops submitted to the Holy Synod for approval the convocation of the Special Church-National Assembly in Detroit, Michigan for May 14-15, 1964. On February 10, 1964, they received the Synodal endorsement and, on the same day, they issued the summons....

Bishops are elected by the Holy Episcopal Assembly, and each one of them enjoys all episcopal privileges and performs all his episcopal duties within his own jurisdiction. Collectively, they con-



stitute the Episcopal Council, representing the highest spiritual authority in America and Canada. However, for all their activities, these bishops are responsible to the Holy Synod.

The Church-National Assembly is the main legislative and controlling body for the three dioceses together. However, all its decisions and resolutions must be submitted to the Holy Synod, and only after its approval, they are considered as valid and in force.

Each of these three Dioceses will be organized according to the existing constitution; yet, all the three existing diocesan setups of committees there will be corresponding Central Committees with the authority to control, revise, amend, and approve.

The Assembly held at Detroit resolved that each regular church member in these three Dioceses will be expected to contribute at least \$3.65 (one cent per day) annually to the Central Treasury...

In 1964, the three Dioceses collectively published a pocketbook-size of the Holy Liturgy and Daily Prayer in the Serbian Orthodox

Church in my translation. Only the English text was published; it was reprinted from the prayerbook printed under the same title in 1961.

Ten thousand copies of the prayerbook were printed and given away to all church school children free of charge ..

Bishop Sava initiated Path of Orthodoxy (**in Serbian Staza Pravoslavlja**) the organ of the Eastern American and Canadian Diocese. It is published simultaneously in both Serbian and English language

Path of Orthodoxy' became the official publication of the Serbian Orthodox Church in the United States and Canada, with editorial offices in Pennsylvania. Annual subscription rates: \$5.00.

---

Excerpts taken from article written by the late Very Rev. Dr. Milan Popovich in book 'The Serbian Orthodox Church Through 750 years 1219 - 1969' published in Cleveland, Ohio by the Eastern American and Canadian Diocese, Rt. Rev. Bishop Dr. Sava 1969.

---

†Very Rev. Milan Popovich  
1896 - 1974

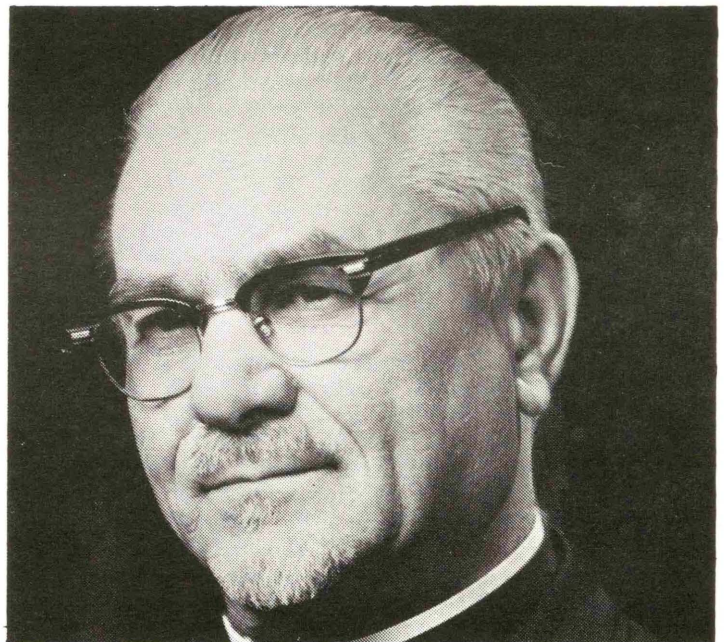
The above article by Very Rev. Milan Popovich was first published in the book 'The Serbian Orthodox Church Through 750 Years' issued by the Eastern American Canadian Diocese during the episcopacy of His Grace Bishop Sava.

Father Popovich came to America in 1929, following several years of priestly service in 'Velika Kikinda' and 'Crepaja Banat.'

He was interested in music from childhood and did much to encourage the growth and understanding of choral music. While still in Europe he founded a Male Chorus in 'Crepaja Banat' which is still in existence today. He helped found the Isadore Bajich Choir in Akron, Ohio (1929-34) the St. Nicholas Choir in Wilmerding (now Monroeville, PA) and the St. Sava Choir in McKeesport-Duquesne, PA. where he served as priest 1934-1971 until he retired.

He wrote countless books and periodicals still used today in church communities across the country. But his favorite pursuit was music and he was very proud of his accomplishments with choirs.

His academic achievements were impressive. After graduation from 'Sremski Karlivci', he attended and graduated from University of Belgrade and Oxford University in Great Britain. When he enrolled at the University of Pittsburgh to



complete his doctoral studies, many entrance requirements were waived due to his outstanding academic achievements at Oxford.

His work is reprinted here as an accurate account of Serbian Orthodox development in America which is deemed important in a book commemorating the consecration of still another Serbian Orthodox Church.





**SNF BOWLING TOURNAMENT 1970 - Hosted by St. Elijah Church and SNF Lodge 171 Srbija. In center, front row, His Grace Bishop Firmilian and SNF President Robert**

**Rade Stone. Djuro Stanojević, left of Mr. Stone and Djuro Pelinović, between Bishop Firmilian and Father Lazich, two old pioneers of the SNF' 80 H**

#### С.Н.С. 'СРБИЈА' БРОЈ 170 - МЕРИЛВИЛ, ИНДИЈАНА

Када је основана Српска Православна Црквено-школска Општина Светог Илије у Гери, Индијана и када је почела да се развија и бројно јача, показала се потреба за оснивањем друштва Српског Народног Савеза. Сматрало се а и данас се сматра да Црквено-школска Општина није потпуна ако нема: Црквено Коло Сестара, Српско Ревачко Друштво и Савезна Друштва. Та идеја је и нас у нашој Црквеној општини Св. Пророка Илије навела да оснујемо друштво С.Н.С.

Била је заказана оснивачка скупштина која је Маја месеца 1964 године одржана у кући брата Јована Анђелића у Гери, Индијана. На овој оснивачкој скупштини присуствовала су следећа браћа: Војвода Момчило Р. Ђујић, Васо Манојловић Филип Кашић Михаило Пауновић, Милан Манојловић Милош Добријевић, Никола Дујаковић Бранко Јочић Тодор Барић, Ђакон Недељко Лунић и Петар Кривошић. После дуже дискусије око имена за ново друштво, предложено је да се назове 'СРБИЈА', што су сви присутни једногласно прихватили. Затим се прешло на бирање нове управе која је изабрана у следећем саставу: Филип Кашић - Претседник, Михаило Пауновић - Потпретседник Никола Ђаковић - Секретар, Ђакон Недељко Лунић - Рачуновођа, Тодор Барић - Благајник, Васо Манојловић и Петар Кривошић - чланови Надзорног Одбора, Михаило Михаиловић - Члан Болесничког Одбора и Бранко Јочић - Старатељ Подмлатка.

Управа у горњем саставу послата је одмах молбу Српском Народном Савезу да се ново друштво прими у Савез и да

му се да број. Управа СНС је усвојила молбу и СДД 'СРБИЈА' је д било број 170, а за Коло Подмбатк број 166 Чим је друштво било примљено у Савез одмах је почело нагло да напредује и бројно и материјално, а и у духовно- и ционалном погледу.

Претседник друштва Србија био је од 1964 до 1973 Филип Кашић; 1974 Милан Манојловић; од 1975 п до данас Васо Манојловић. Друштво Србија од 1967 године до 1983 године активно је учествовало на свим кошарским утакмицама са 5 тимова од Питсбурга до Мибвоке. За ту активност, као и другим секцијама, црква Св. Пророка Илије добила је један савезни Болић Турнамент и три Кошарска Турнамента, што је донело цркви прихода од 90.000.00 долара. Савезни Болић Турнамент, 1960, а 1977, 198 Си 1982 Кошарски Турнамент. Наши одрасли тимови донели су победничке пехаре 1969 и 1982 такође неколико пехара другог места како одрасли / сениорс / тим тако и млађи / интермедиет /.

Друштво Србија је утемељач наше дворане са 500.00 долара, и утемељач цркве Св. Илије са 2.500.00 долара. Друштво Србија је било заступљено на следећим савезним конвенцијама: 1967 у Питсбургу са једним делегатом; 1971 - опет са једним делегатом; у Винзоду Канада 1975 са два делегата; у Кливеланду 1979 са три делегата; У Торонту, Канада, и 1983 са три делегата у Питсбургу.

Друштво Србија данас има 330 чланова и 130 у Колу Подмлатка.



# A SHORT SURVEY OF THE HISTORY OF THE SERBIAN ORTHODOX CHURCH

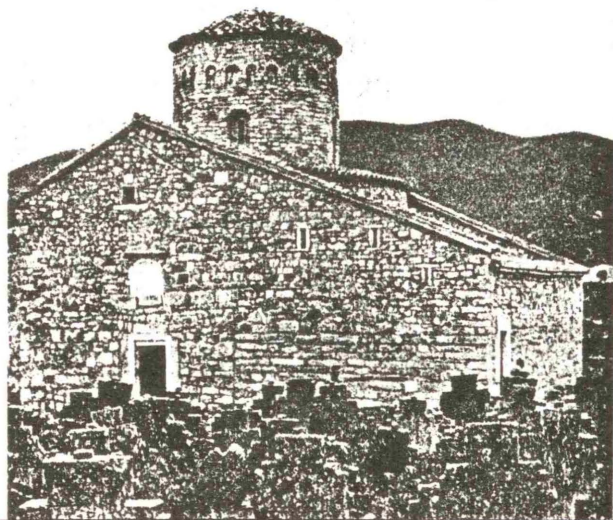
By Dušan Kašić

In order to learn something about the past of the Serbian Orthodox Church, we must approach Serbian history. We must also bear in mind that it is neither merely the history of the high clergy, nor the history of the erection and fortune of the magnificent church buildings, nor the history of other products of church culture and art in which Christian ideas were expressed in a special, artistic way, but that the history of the Serbian Orthodox Church is in addition and above all the history of that long and never completed process of christianisation of the souls of the Serbian people.

If we wanted to study and write the history of any terrestrial institution, and showed in detail all the leading personalities and buildings in which the

administrative work was performed, but paid no attention to the impact of the idea of that particular institution among its members or the people in general, we should have been one-sided, and the history written in this way would have been incomplete, if not a complete failure. It is the same with church history.

Before we start our story, it is necessary to make one very important remark. Bearing in mind the fact that the church is a Godly institution, that it is God's Kingdom, we must not forget that at the same time it exists on the earth, in space and time, that it lives among all the conditions of terrestrial life. It must, therefore, take into consideration other aspects of the life of its members, social and political conditions, national culture and economics, geographical conditions, mentality and traditions. This should be borne in mind when we study its history. Furthermore, the church consists of *people*, and not only of holy and morally correct people, but largely of those imperfect creatures who are to be made such. This has been its task throughout the ages. In performing this sublime task, the Serbian Orthodox Church, as a part of the general Orthodox Church, has had many wonderful successes, has created outstanding characters and epochs and has fostered the development of a fine national culture. But, just because the



*"Petrova crkva" (St. Peter's Church) at Ras, near Novi Pazar. The oldest Serbian monastery dating from the 9th century, the centre of the religious life in Serbia until the Serbian Archbishopric was founded*



church consists of people and because it lives in the whirlpool of worldly events, the Serbian Orthodox Church had many temptations, failings, and, above all, much suffering. This was the fate of the Serbian people, and the fate of the Serbian people and its church cannot be separated.

A retrospective view will tell us more about it.

## I.

There was a long gap between the first encounter of the Serbs with Christianity to the creation of their national church. This was the period from the immigration of the Serbs into the Balkan Peninsula in the 6th and 7th centuries, until the beginning of the 13th century, when St. Sava founded the independent Serbian Orthodox Church. The length of this period was due not only to the continuing adherence of the Serbs to the polytheistic religion of their ancestors and the conservatism of the primitive masses, but also to the sad condition of the Christian Church in the Balkans, of which only miserable remnants were left here and there following the attacks and immigration of the Slavs.

The activity of both Greek missionaries from Byzantium and Latin ones from the Adriatic Coast had little success. In the beginning Christianity was accepted by the heads of tribes only for political and opportunistic motives, and later by individuals and smaller groups. Group and mass christening were more a formal outer act than true christianisation. According to Constantine Porfirogenite the first mass christening of the Serbs occurred during the rule of Byzantine Emperor Heraclius (610—641). The Orthodox religion, however, was accepted superficially and without real faith, because people felt it as being forced unto them by foreign rulers. This became apparent when after fully two hundred years of contact, when the first independent Serbian state was beginning to be formed, due to the weakness of the Byzantine state, the Serbs chased out the Byzantine missionaries, and removed everything that reminded them of the rule of "Romeos" (Byzantines).

However, the traces of the previous two hundred years of missionary work could not be completely obliterated. The acceptance of Christianity became a national problem for the Serbs and it was only to be successfully settled with the beginning of the Slavonic alphabet and the preaching of the Gospels in the people's own tongue. The first preachers of this kind probably came to Serbia from Panonia where from 869 to 885 the Slavonic archbishopric of St. Methodius existed. It was at the time when Prince Mutimir (about 860—891) ruled the Serbian state. It was during his reign that the second mass christening of the Serbs occurred. The success of this mass christening was due particularly to the introduction of the Slavonic alphabet which spread from about the end of the 9th century particularly from the region of Lakes Ohrid and Prespa where St. Clement and St. Naum had developed vigorous educational and missionary activity.

When the Serbs were able to read the Gospels and listen to the services in their own language they started to accept Christianity directly and spontaneously. More people listened to the ideas of Christianity, more people spoke about it, about stories of the Christian saints, their brave and good deeds and their miracles. This had some influence on the new and not completely convinced Christians, attracted them and led them to imitation. Christian enthusiasts emerged among the Serbs, which resulted in the appearance of monks, anchorites and hermits. People found them in the mountains and rushed to them for guidance. The situation had changed. The former missionaries had gone to the people, who regarded them as strangers and disliked whatever they preached, thinking they wanted to force something foreign upon them. Then, later the same people clustered around their recluses and preachers of Christianity, like bees round a honey pot. Christianity became closer and more precious to the people. Hermits acquired pupils, and monasteries were founded as centres of religious and cultural life in general.

Nevertheless, it was still not a time of true Christianity among the Serbian people. Christian beliefs were overlain by the polytheistic conceptions of large masses of people. These conceptions naturally blended with Christianity but still overwhelmed it. The Christian graft was slow in taking on the wild plant's stock. The reasons were not religious only, but also the political conditions in the church of that time, when the antagonism between the Eastern and Western Churches after the Great Schism in 1054 was strongest felt on the Balkan Peninsula where the dividing spheres met and struggled for supremacy. Finally, political conditions pure and simple were an obstruction. Christianity was still, in the eyes of the people, the religion of the Byzantines against whom the Serbs had fought when creating their own independent state. Only when this state was firmly established, was the door of happier future opened for Christianity among the Serbs. This door was opened by St. Sava.

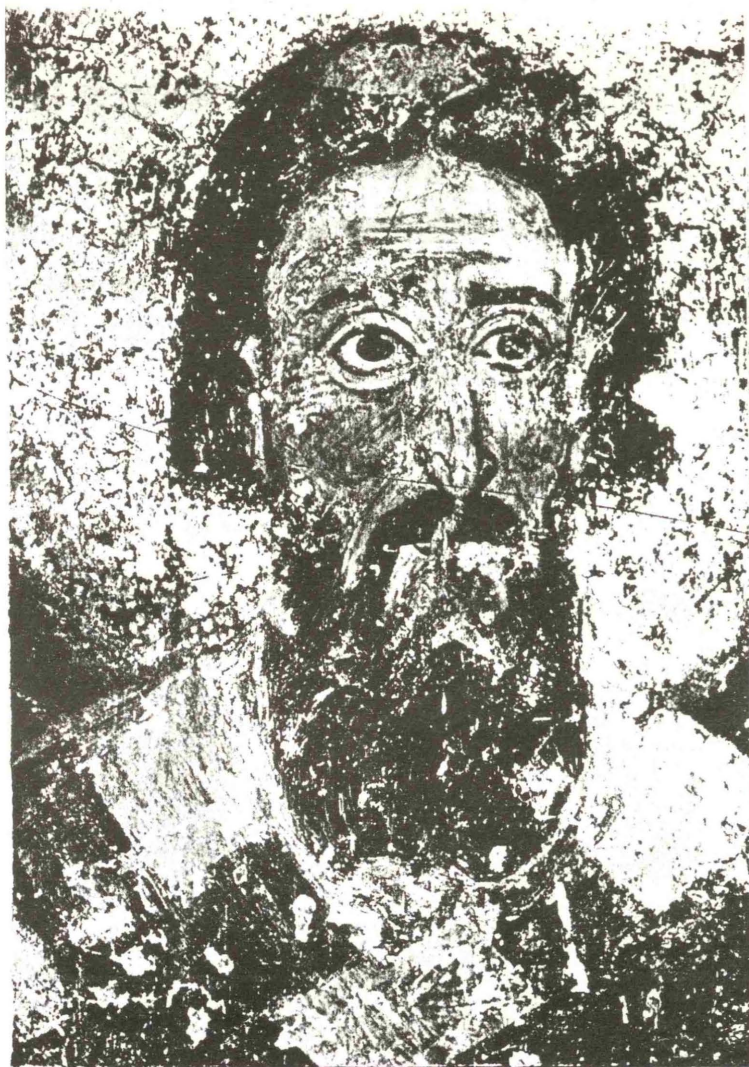
## II.

The Serbian Great Župan, Stevan Nemanja [Stephen Nemanja] (1170—1196) managed, after the many unsuccessful attempts of his predecessors to make the Serbian state independent and to secure its future under the sceptre of his heirs. He was a very pious man and paid great attention to the settling of religious and church problems. First of all, a final decision had to be made whether to incline towards the Eastern or Western Church. Nemanja categorically decided for the Eastern Orthodox church. This Orthodox orientation of Nemanja was a decisive moment for the fate and future history of both the Serbian Church and people, as it made possible the creation of the independent Serbian church whose founder was his youngest son, St. Sava.



The power of a genius and the great patriotism of a ruler of a young people, as well as the sharpened moral of a severe ascetic, were united in the personality of St. Sava. His ascetic inclinations took him to the Holy Mountain, and love for his people brought him back from it. On the Holy Mountain a new world was opened for the young prince. He acquired new knowledge and new experiences. He noticed that the church had been the main factor in the creation of the splendid Byzantine culture and he almost certainly conceived the idea that the church should play a similar rôle for the Serbian people. At this stage the young monk was joined by his father Stevan Nemanja (1197) who had abdicated the previous year in favour of his middle son Stefan (Stephen), son-in-law of the Byzantine emperor. Nemanja who had taken a vow, came as the monk Simeon to his beloved son on the Holy Mountain. Sava's idealism and Simeon's experience of life and wisdom melted together into a creative power which had its first expression in the erection of the monastery of Hilandar on the Holy Mountain. In the style of mediaeval literary custom a biographer tells us how a "Godfearing man" told St. Sava: "God sent you to the Holy Mountain not only that you should save yourself and your father, but to pave the way for the children of your people, because it was said to the prophet: 'Do not only you know about me, but come out on Mount Zion, raise your voice like a trumpet so that it will be good news for Jerusalem and that everyone will know me'. The Serbian monastery on Athos was founded with the aim that in it and through it the Byzantine religion and secular culture would be studied, adopted and transplanted to Serbia. Hilandar played its rôle in this conception with honours, and it is not too much to say that it was the first Serbian university.

In 1208 St. Sava carried over the bones of his father St. Simeon to Serbia which with eyes of a mature man he then saw in a different light. Serbia presented a sad picture. Backwardness, misery, no education, no knowledge of religious truth, and superstition, these were the characteristic features of the life of the Serbian people. The idea of serving his people, presented as it had been in the encounter with a mysterious man, burst forth from his strong personality strengthened with ascetism, meditations and the sciences and demanded to be put into effect. St. Sava did not have the slightest intention of giving up his own salvation, but it was crystal clear to him that it was more important and more sublime for him to save the whole people whom he loved so much. Not renouncing ascetism, St. Sava remained in Serbia and became a true people's teacher in the most literal sense of the word. He travelled endlessly, preached, hectored, organized and by the mere power of his personality, set many to action. Christianity among the Serbs then became a moving force for a better future. The tireless educational work of St. Sava engraved itself deeply on the soul of the Serbian people so that much later, when the true historical facts had been forgotten, his great work was clad in



*St. Sava (Fresco from Mileševa)*

innumerable legends which have been preserved in folk stories until the present day. The whole life of the people, particularly the religious life, was cultivated and forwarded by the work of St. Sava.

The missionary activity of St. Sava and its fruits made it necessary to found a national church organisation. This was in the interest of the young Serbian state since it was the practice in the East for independent states to have independent national churches. Till then the greatest part of Serbia had been under the archbishop of Ohrid whose bishops were Greek and had no reasons for coming closer to their congregations or for promoting the Serbian Church and secular culture in general. The young Serbian state needed, therefore, its own national Orthodox Church, as a body needs a soul. Stefan did not take it as seriously as his brother in the beginning and even came closer to the Pope, going so far as to accept a crown from him in 1217; in consequence he got the surname "Prvovenčani" ("First-Crowned"). However, he soon understood how correct his brother's conception was and came to accept it. St. Sava then, in agreement with his brother, left for Nicaea in 1219 to see the Patriarch of Constantinople who





*Paja Jovanović (1900): Proclamation of Dušan's Law 1349 and 1354*

had to move his seat from Constantinople to Nicaea because Constantinople was in the hands of the Crusaders. The Patriarch proclaimed the church in the Serbian state autocephalous, and consecrated St. Sava the first Serbian archbishop.

When St. Sava returned to his country as an archbishop, and from the canonic point of view was no longer dependent on anybody, he started to organise the Serbian Church. In addition to the eparchies of Raška and Prizren, which had already existed, he founded the eparchies of Morava, Toplica (Toplitsa), Budimlje (Budimlye) and Hvos in the central regions, and the eparchies of Dabar, Hum and Zeta towards the West. He made the monastery of Žiča (Zhitcha), founded by his brother Stefan, the First-Crowned King, the seat of the Archbishopric. It was not until the end of the 13th century that the archbishop's seat was moved to Peć (Petch).

The excellent organisation of the eparchies, parishes and monasteries, as well as the creative enthusiasm of all church workers and units made possible an unexpectedly strong activity in true conversion of the Serbian people, which was successful beyond all expectations. The work in religious culture was tremendously intensive not only during the life of

St. Sava, but also for all the time that the Serbian mediaeval state existed. The most outstanding Serbian monasteries which were erected then, were full of monks. Church painting flourished to such an extent that it had no rival in the world. Books were copied and ornamented with wonderful miniatures, as well as the church music of that time proves to be very attractive even now to those who love this kind of music. However, more than anything else, the young Serbian Orthodox Church organisation was successful in making the Serbian people feel Orthodox Christianity as their own property. This was achieved by means not only of monasteries, but also with the help of all ranks of the national clergy who knew their people to the bottom of their souls. The Serbian people started to think in the Christian way, to feel Christianity as their most intimate faith, and most of all — to live according to it. Everything that the Serbian people has created since then in the field of culture, has had a Christian seal. Such were songs and proverbs, drawings and motifs — in short — the whole life. Christianity completely dominated the national spirit, particularly its ethical conceptions, and this after all is the aim of Christianity. A trace of the pre-Christian era was noticed — here or there — it was soon quite assimilated.



The development of the Serbian mediaeval church went hand in hand with the development of the Serbian state. It was a system of coordinated dyarchy in which the Christian state and the National church cooperated for the general welfare of the people. When in 1346 the army proclaimed King Dušan Emperor, the Serbian autocephalous church was elevated to the rank of patriarchy. The first Serbian patriarch, Joanikije [Yoanikiye] crowned Dušan emperor. This was the culmination of the external development of the Serbian Orthodox Church, the material reward for the intensive and fertile work of less than thirteen decades.

### III

After its days of development, success and glory, the Serbian Orthodox Church was put to trial. When the Turks attacked, the faith of the Serbian people had to show its steadiness and power. The battle of Kosovo [Kossovo] (1389) was the first and hardest test, and Prince Lazar and his Serbs passed it most successfully as true Christians. From the military point of view, the battle of Kosovo was a crushing defeat, politically it was a disaster, but from the Christian point of view, religiously, it was our greatest victory. Prince Lazar and his knights were

quite conscious of this fact as was the whole Serbian people. "Let us spill our blood", Prince Lazar said on the eve of the battle, "let us redeem death by death, and let us offer the members of our body unsparingly, to be cut for the sake of our honour and our country, and our Lord will certainly be merciful to our offspring and will not exterminate our tribe and our country to the last..." "Better dead as heroes than alive in shame... Let us try to suffer bravely for a short while in order to live eternally in heaven..." This is how the oldest sources register the words of Prince Lazar to his soldiers, who answered: "We will die to be alive eternally... We will not spare our lives, in order to give an honourable example to others". An honourable death in a state of moral purity does not reward the sufferer with eternal life, but it is useful as a model for generations to come.

Prince Lazar and his contemporaries had quite clear Christian conceptions concerning life and death, and the relation between death and resurrection, and they had a quite Christian criterion of its value. "For what is a man profited if he shall gain the whole world and lose his own soul" (Mat. 16, 26). Preserve one's own soul, preserve moral values, that is essential. This is how death is vanquished. On the battle of Kosovo and on many others fought "for the holy

*Paja Jovanović: The migration of the Serbs*





cross and golden freedom" the moral strength of the Serbian people gleamed like that of the saints, it went down into the tomb of national suffering and like an inexhaustible national moral capital it was a pledge of the national resurrection. The underlying principle of the suffering Serbian people throughout the centuries was: conserve that for which the glorious ancestors gave their lives and which they valued more than their lives — Christian faith and national freedom.

This is how the faith and national philosophy of the Serbian people survived the five centuries of slavery under the Turks. Exceptions should not be hidden. A folk poet said "Hasty and greedy turned Turk", but the people as a whole remained healthy and strong in their faith and moral conceptions. Because of the difficult conditions of life in slavery under non-Christians, it was unavoidably a period of decadence so far as the external church was concerned, but in the spirit almost nothing was lost. Magnificent churches and monasteries had sometimes to be changed for modest log-cabines; many customs came in place of the rituals, for lack of priests; proper liturgical prayers were often replaced by the improvised prayers of Serbian heads of the family, sent up from the heart to God Almighty in Whom they believed steadily, from Whom they hoped for salvation and against Whom they did not complain, because whatever they suffered, was "because of our sins". Many western travellers who passed through the Serbian countryside at that time could not understand what they saw. Simplicity, ignorance and the poverty-stricken appearance of the Serbian clergy and monks deeply shocked them. They had neither the time nor the inclination to find in that simplicity and misery the depth of the true Christian life in which suffering acted as a cathartic effect.

#### IV

The invasion of the Turks was a terrible blow for the organisation of the Serbian Orthodox Church. In the first attack the Turks committed enormous material damage, imposed high annual taxes as well as fees for the decrees proclaiming new bishops. Both the Patriarch's and bishops' chairs were therefore difficult to fill, and an irregular state arose in the church. However, the Patriarchy of Peć was not yet abolished. When this was attempted in the third decade of the 16th century, an uprising took place among the Serbs under the leadership of the bishop of Smederevo, Pavle, who had become Patriarch, and a serious attempt was made to normalise the state of the Serbian Orthodox Church. Although he was not completely successful in this, the Turks understood that they had to pay attention to the feelings of the Serbian people. In 1557, therefore, the Patriarchy of Peć was restored on the intercession of Mehmed-Pasha Sokolović, a Serb turned Turk, who was soon to become the Grand Vizir, and his brother, Macarius, became first Patriarch. In this way the life of the Patriarchy of Peć was normalised and the

Serbian Orthodox Church finally found its feet in the conquered country.

The revival of the Patriarchy of Peć is one of the most important dates, not only in the history of the Serbian Orthodox Church, but also in Serbian political history. The Patriarchy gathered together into a strong national and church organisation all the Serbs, not only in Turkey but also in the Austro-Hungarian Empire and Venetian Dalmatia. It was then for the first time that all the Serbs were united. This was a condition not only for the revival of church life but also for the strengthening of the national consciousness and the desire for liberation. It is no miracle therefore that by the end of the 16th century there had been already several uprisings in which the Serbian Patriarchs, bishops and clergy had a leading part. In the 17th and 18th centuries the Serbian church collaborated with the Austro-Hungarian Empire in its frequently unsuccessful attacks against the Turks. In the circumstances, the church was at the head of the whole national and political life of Serbia. Until the final liberation from the Turks, and even a little later, the Serbian clergy took an active part in the political life of the Serbian people, although this was to be very harmful later on for the pastoral work of the priests. At this time the character of the priest-hero was created, and it was the most popular priestly character for a long time before and after the liberation.

The participation of the Serbian patriarchs and clergy in the uprisings and wars against the Turks, as well as the two great emigrations of the Serbs into Hungary, of which the first was in 1690 under the leadership of the Patriarch Arsenije [Arseniye] III, and the second in 1737 under the leadership of the Patriarch Arsenije IV, compromised the Serbian Orthodox Church in the eyes of the Turks. After these turbulent events, the Patriarchy was submitted to utmost poverty and was no more in a position to pay the high taxes to the Sultan. This was the reason for the abolition of the Serbian Patriarchy in 1766 and its territory annexed by the Patriarchy of Constantinople.

The abolition of the Patriarchy of Peć was a great blow for the political life of the Serbs, since the centre round which the whole national life had turned, then disappeared. The blow was also felt in the church and in religious life. The church had no head in its area. In the Serbian eparchies the Greek bishops reappeared. Being strangers they could not get close enough to the Serbian clergy and people to promote their religious life. The majority of them came from the Byzantine district of Fanara, and this is why all the Greek bishops in Serbian eparchies were called Fanariots. Although there were honourable, pious and well-intentioned people among them, their administration evokes bad memories for the Serbs. It was a period of decadence in the church and in religious life, owing to the foreign high clergy and general conditions in the conquered country before the struggle for liberation began.



The abolition of the Patriarchy in Peć and the events that followed in the political life of the Serbian people in the 19th century resulted in a split in the Serbian Orthodox Church. A period of so called "regional" churches began.

First of all, in Austro-Hungary, an independent Metropolitan had existed in Sremski Karlovci since the beginning of the 18th century. Having enjoyed better conditions, it organised church life excellently, elevated religious education to a very high level and through its educated clergy, really cultivated church life. But it had to withstand the heavy attacks of the Catholic Church, which supported by the state, tried to make the Orthodox Serbs accept the Graeco-Catholic religion.

Montenegro, which at the time of the abolition of the Patriarchy in Peć was free from the Turks, would not admit the jurisdiction of the Patriarchy in Constantinople. The Montenegrin Metropolitan remained as an independent church unit and maintained connections with the Russian church and the Karlovci Metropolitan.

The Orthodox church in Dalmatia had many difficult days in the 18th century because of an intolerant Catholic Church, and, first the Venitian and later the Austrian authorities. They were finally allowed their own bishop in 1810, during the period of French rule. After the French had left and Dalmatia was reoccupied by the Austrians, the Dalmatian bishop came under the Metropolitan in Karlovci and finally under the Metropolitan of Bukovina-Dalmatia.

The church in Serbia, from the abolishment of the Patriarchy of Peć until the liberation from the Turks, was under the authority of Greek bishops. Only when Serbia became an autonomous principality in 1830, did the Patriarchy of Constantinople allow (in 1831) an autonomous Metropolitan to be established in Serbia. In 1879 this Metropolitan became autocephalous.

Bosnia and Herzegovina remained longest of all under the Patriarchy of Constantinople. After the Austrian occupation, the Vienna Government signed a Convention with the Patriarch of Constantinople in 1880, according to which the church in Bosnia and Herzegovina became autonomous and obtained Serbian high clergy, but remained under the jurisdiction of the Patriarch of Constantinople.

South Serbia and Macedonia were included in the Slav exarchy which the Patriarchy in Constantinople formed for Bulgaria and these regions of ours in 1870. However, this institution soon became an instrument of the "Greater Bulgaria" policy and became a stumbling block to better relations among the Southern Slavs.

The disunity of the various parts of the Serbian Orthodox Church brought with it much harm to its spiritual force and its mission in the religious life of the Serbian people. The clergy were engaged in all fields of national life and were at the head of educational and political life in the majority of regional churches. This was also known to the ene-



*Patriarch Varnava*

mies of Serbia and in all the attacks on the Serbian people, therefore, its clergy was the first to bear the brunt and suffer the greatest sacrifices. The people has never forgotten it.

In this period the liberal ideas of Western Europe reached our country, too. These ideas aspired to the emancipation of intellectual life from the church, which led to attacks, first on the church, and then on religion. In Serbia the clash of new ideas with the church could not develop into a struggle at that period, since the church, in the majority of our regions, still served as the only framework for the whole national life including politics and education. However, the new ideas penetrated our country perhaps slowly and without that sharp fighting cutting-edge, but still they provoked, at least in the towns, some degree of scepticism and atheism, but much more indifference and the abandonment of traditional forms of religious life. This, as a matter of fact, happened more out of a wish to imitate "cultural" people, than out of conviction.

As this period was quite long, extending from the time of "Rationalism" to our own century, various new forms of religious life appeared. Face to face with indifferent and religiously passive members of the church, there were religious enthusiasts hungry for faith and religious life. Even more, the church lived to see a "bigotry movement", certainly a reaction against the strong indifference and as a yearning for a richer religious life. The turbulent political and military events of the first half of the 20th century were a great obstacle to the church in finding apt forms of work in the new conditions.



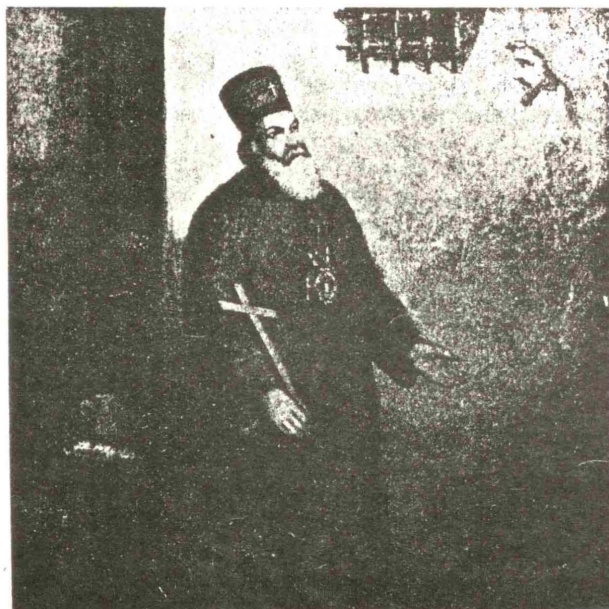
## VI

The latest period in the life of the Serbian Orthodox Church began after the First World War, when all the Serbian regions were included in the new Yugoslav state. The union of all Serbian regional churches was then made possible, as well as the re-establishment of the Serbian Patriarchy. This was done in 1920. The Patriarch of Constantinople acknowledged this union and issued a written document by which the united Serbian Orthodox Church was acknowledged as an autocephalous Patriarchy. The state which has been violently broken up in 1766 was thus re-established.

Six formerly disunited regions, in which church organization and church life had been formed under different political conditions, were embraced by the restored Serbian Patriarchy. This is why a whole decade was necessary for church legislation to become uniform and so to develop a unified church organisation in the whole Patriarchy. The basis for this organisation was laid by the Law on the Serbian Orthodox Church (in 1929) and the Constitution of the Serbian Orthodox Church (in 1931). On that foundation, during the time of Patriarch Varnava (1930—1937) a whole series of regulations were brought in, by which the life of the Serbian Orthodox Church and its clergy was organised in a modern way.

In the Kingdom of Yugoslavia there were a number of religious communities, which had not

*Nicodim Brkić: Patriarch Gavriilo in his prison-cell in the Monastery of Rakovica, near Belgrade*



been the case in the pre-war Serbian state. All of them tended to settle down as best they could and to be accepted in the new state, as well as to increase their influence. The Roman Catholic church in particular wanted to obtain as many privileges as possible in the Yugoslav state. To this end, an attempt was made to conclude a Concordat between the Vatican and the Kingdom of Yugoslavia. The then government was favourably disposed towards the Concordat, but an unanimous resistance arose

not only among the leaders of the Serbian Orthodox Church and its congregation, but also among all the free-thinking forces in the country. In consequence, a clash occurred between these powers and Government policy. "A Concordat Struggle" was opened and many were surprised by the resolute attitude of the sons of the Serbian Orthodox Church. The Church had to pass through many blows, persecutions, dispersing of processions etc. However, the Church won, but at a very heavy price. Even the death of Patriarch Varnava was included in the price.

It looks as if the coming events of the Second World War and all its horrors were already foreshadowed in these events. The head of the Church at that moment was the dignified figure of Patriarch Gavriilo. In accordance with tradition and the freedom-loving mood of the nation, the Patriarch and the Church took the side of freedom. To Patriarch Gavriilo it brought a long period of prison and torture and to many priests a most terrible martyr's death. Never in its history had the Serbian church had more difficult days than these.

From the first days of the occupation of our country, many of our settlements were set fire to, and the blood of our decent people and of its priests was shed unsparingly. In some places the churches were turned into prison and slaughter-houses. But the blow produced a spark from the flint. An uprising against the invaders and their henchmen took place. In those difficult days of struggle, the Church suffered a lot, but survived to welcome the end of the war and the liberation.

Coming out of the whirlwind of war, the Serbian church nevertheless found its bearings. Under the new conditions, whereby Church and State were separated, the Serbian Orthodox Church made every effort to find its place in the new society in which the performance of its Gospel mission was guaranteed. It considered the new social system of government as something which was there, which had come as a result of the historical development of events; and it managed to find its place in the new social and political conditions. Knowing why it existed, the Serbian Orthodox Church undertook steps to heal its wounds in the new circumstances and to continue its work on the salvation of the souls. It neither could nor should have done anything else.

But these are already our own times. Looking from the new situation into its past, the Serbian Orthodox Church is not ashamed of it, on the contrary it is proud. From that past it derives its strength for the future.

Reprinted from "Serbian Orthodox Church:  
Its Past and Present"  
by the Patriarchate of Pec



## SERBIAN ARCHBISHOPS AND PATRIARCHS

1. ST. SAVA (1219 - 1233; 1235)
2. ST. ARSENIJE I (1233 - 1263; 1266)
3. ST. SAVA II (1263 - 1271)
4. DANILO I (1271 - 1272)
5. ST. JOANIKIJE (1272 - 1276; 1279)
6. ST. JEVSTATIJE (1279 - 1286)
7. JAKOV (1286 - 1292)
8. JEVSTATIJE II (1292 - 1309)
9. ST. SAVA III (1309 - 1316)
10. ST. NIKODIM (1317 - 1324)
11. ST. DANILO II (1324 - 1337)

## PATRIARCHS

1. ST. JOANIKIJE II (1338 - 1346; 1354)
2. ST. SAVA IV (1354 - 1375)
3. ST. JEFREM (1375 - 1380; 1389 - 1392; 1399)
4. ST. SPIRIDON (1380 - 1389)
5. DANILO III (1392 - 1398)
6. SAVA V (1398 - 1406)
7. DANILO IV (1406)
8. KIRILO I (1407 - 1419)
9. NIKON (1420 - 1435)
10. TEOFAN (1446)
11. NIKODIM II (1446 - 1453)
12. ARSENIJE II (1457 - 1463)
13. MAKARIJE (1557 - 1571; 1574)
14. ANTONIJE (1571 - 1575)
15. GERASIM (1575 - 1586)
16. SAVATIJE (1587)
17. NIKANOR
18. JEROTEJ (1589 - 1591)
19. FILIP (1591 - 1592)
20. JOVAN (1592 - 1614)
21. PAJSIJ (1614 - 1648)
22. ST. GAVRILO (1648 - 1655; 1659)
23. MAKSIM (1655 - 1674, 1680)
24. ARSENIJE III (1674 - 1690; 1706)
25. KALINIK I (1691 - 1710)
26. ATANASIJE I (1711 - 1712)
27. MOJSIJE (1712 - 1726)
28. ARSENIJE IV (1726 - 1737; 1748)
29. JOANIKIJE III (1739 - 1746)
30. ATANASIJE II (1747 - 1752)
31. GAVRILO II (1752)
32. GAVRILO III (1752)
33. VIKENTIJE
34. PAJSIJE II
35. GAVRILO IV
36. KIRILO II (1758 - 1763)
37. VASILIJ (1763 - 1765; 1772)
38. KALINIK (1765 - 1766)
39. DIMITRIJE (1920 - 1930)
40. VARNAVA (1930 - 1937)
41. GAVRILO (1938 - 1950)
42. VIKENTIJE (1950 - 1958)
43. GERMAN ( 1958 - )



## ST. SAVA

Many Serbs regard Sava Nemanja (Saint Sava) as the greatest man in Serbian history. His spirit and his work inspired the people through the darkest and most trying times of one of the world's most troubled histories. To the present day, the name of 'St. Sava' is like magic to most Serbs.

Sava (Rasko) Nemanjich was the youngest son of Stevan Nemanja. He was born in the year 1174 and died in 1235. Even as a very young man, Rasko Nemanjich was a stabilizing influence upon his two brothers, Vukan and Stevan, in their political rivalry to take the place of their father who chose to live the last part of his life in monastic seclusion. As a very young man, Nemanjich entered an Orthodox monastery in the Athos mountains.

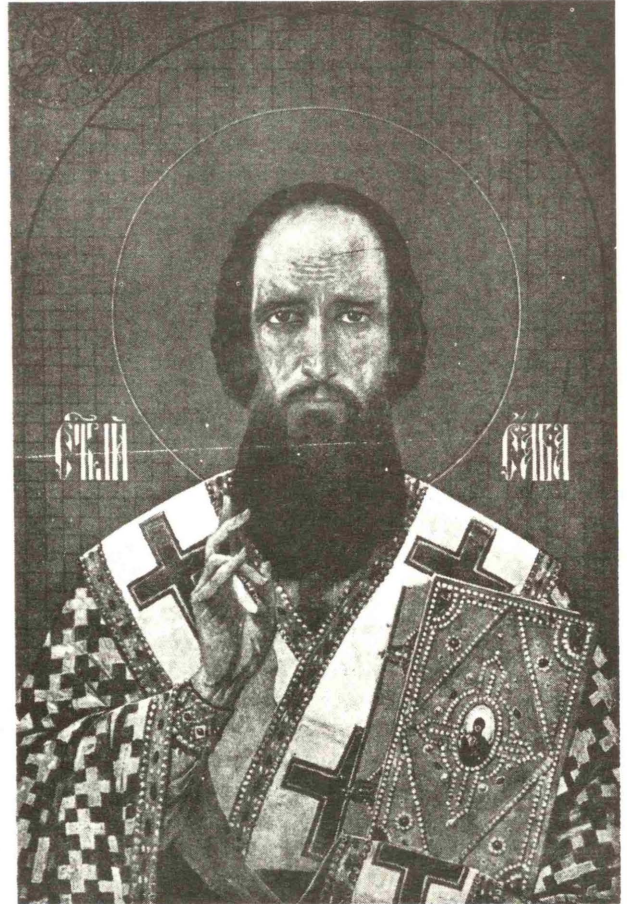
He appears to have had a religious turn of mind from his early youth, and together with his father, they established the Serbian Monastery Hilendar, among the cluster of historic monasteries and hermitages on Mount Athos.

Upon becoming a monk he took the name of Sava. His work and deeds helped to build a halo around his name in the minds of people during the intense struggle for existence. To the people he became 'St. Sava.'

At the beginning of the thirteenth century St. Sava succeeded in obtaining independence (autocephaly) from the Ecumenical Patriarch and is today remembered as 'founder' of the Serbian Orthodox Church.

When one considers the problems that the Serbs and Sava had before them, he may understand then that Sava's work was at the same time a move in the direction of public education and had much to do with the existence of art among the Serbs. The frescos on Serbian monasteries have been called wonderful. Serbian art had originality, although influenced by Byzantium. The Serbian monasteries and churches inspired by Sava Nemanja (St. Sava) are architectural gems that compare favorably with the finest in the world - memorials to art as well as to religion.

St. Sava, a worldly prince, became the spiritual prince of the Serbian nation. And today, in the United States and Canada, one Monastery, two Cathedrals and sixteen Churches are dedicated to St. Sava of Serbia.







\*God Set Upon My Lips A Song...

\*From 'LOVES LANTERN' by Joyce Kilmer

### SSS ST. ELIJAH

The need for a choir was obvious when the St. Elijah Church parish was formed. Prayer is enhanced by the spiritual uplift of hymns and responses given by the choir. So it was when St. Elijah officially came into being. The parish was organized in February and the choir came into existence within a few weeks.

George Peyovich the first president of the singing society called together a group of known singers March 17, 1964, who immediately agreed to multiply the membership by recruiting still others.

The 70 member choir, mostly comprised of young people, were faithful at rehearsals supportive of the board, enthusiastic in church attendance and other musical functions where they were asked to perform.

Simeon Popovich, a well-known director in the greater Chicago area, agreed to guide the singing group through the first years of establishing a strong body. Vlajko Lugonja, founder and national secretary of the Serbian Singing Federation was instrumental in keeping enthusiasm at its highest level during the first faltering months.

Within five months of its inception the St. Elijah Choir was formally inducted into the SSF with the SSS 'Gracanica' of

Windsor, Canada, as 'kumovi' or sponsors at the ceremonies. It was a highly successful event.

The premier concert was at Indiana University Northwest Campus in Gary. His Grace Bishop Firmilian was in attendance as was the parish priest Father Dusan Shoukletovich. Serbian Orthodox choral societies from South Chicago, North Chicago, Joliet, Milwaukee, South Bend and the aforementioned Windsor 'Gracanica' presented the program. The senior and junior folklore groups of St. Elijah also performed. The evening dance was at the American Legion Post, 5th and Massachusetts Street, Gary

When Father George Lazich came to St. Elijah's he assumed directorship of the choir since his background in choral and religious music is very extensive. He has remained director to the present time.

During the early years assistant directors (who primarily led the choir at church service responses) were Velibor Djurich and Alex Kinach. Under the guidance of Father Lazich, assistant directors have been Gloria Jakovljevic, Dr. Eleanore Paunovich, Stamenka Ristic and Anka Karna. Stamenka and Anka continue in this post and are of great aid to the choir at Sunday services.

continued on next page



The choir has participated in countless concerts in other cities and states where fellow SSF members reside. Visits have been made to Nebraska, Kansas, Michigan, Ohio, New York and Pennsylvania. In Canada, they have performed in Windsor, Toronto and Hamilton, as well as appearing in concerts at neighboring choral events.

The SSS St. Elijah has hosted two choral festivals (1967, 1972) and the 1974 SSF Convention.

Others who have served as president are Eli Tica, Milan Manojlovich, Zivan Pekovich, Dan Cekarmis Gloria Jakovljevic, Eleanore Paunovich, Milan Andjelich, Dobrila Samardzich, the late Milutin Popovich, Wayne Isailovich, Dusan Andjelich and Jovo Andjelich.

Current officers are Dan Radoja president; Stamenka Ristic, 1st vice president; Wayne Samardzich, 2nd vice president; Dobrila Samardzich, treasurer; Elisabeth Paunovich, Secretary.

The SSS St. Elijah is grateful to the present officers, those who served in the past, as well as our directors both past and present. Without their guidance and the support of people who enjoy music and recognize the value of a choral society in a parish, we would find our existence difficult to uphold.

We pray that God grant us the fortitude to carry on with our singing society, to build upon the rich heritage of our forefathers, to always sing the praises of our God. Singers everywhere are inspired by the ancient words found in the bible: Psalm 95 1,2 --

' Come let us sing for joy to the Lord; let us  
shout aloud to the Rock of our salvation.  
Let us come before him with thanksgiving  
and extol him with music and song.

So let it be with SSS St. Elijah as they gather here today to sing the praises of God, to offer our thanks in music for the privilege of expressing our prayers in our consecrated church of St. Elijah.

## ШКОЛСКИ ОДБОР ЦРКВЕ СВ. ИЛИЈЕ

Са оснивањем Црквеношколске општине св. Илије и избором прве Црквене Управе указала се потреба за формирање једног тела које ће се бринути о просветном програму црквеношколске општине. Тако је одмах после избора Управног Одбора изабран и Школски Одбор на челу са Михаилом Пауновићем као претседником. Чланови првог Школског Одбора били су поред М. Пауновића, Бранко Јочић, Стојан Зорљенац и Стево Кошпица.

Задатак Школског Одбора био је обезбедити и уредити просторије за предавање веронауке и српског језика, да набавља материјална средства за рад школе и да утиче на родитеље да редовно доводе децу у школу. Било је врло важно, и онда и сада, организовати редовну црквену школу за религиозно васпитање и учење српског језика јер је од овога зависила будућност парохије св. Илије. То је остао главни задатак свих каснијих Школских Одбора и свештеника, и на његовом остварењу радило се што се најбоље могло.

Старањем Школског Одбора ученици могу да добијају на крају школске године награде, да иду на излете, да добијају поклоне о Божићу и др. Својим старањем о школи Школски Одбор је скинуо једну велику одговорност са Управног Одбора који би морао да се стара о школи

У циљу прибављања материјалних средстава за рад школе, Одбор приређује забаве, игранке, а преко лета пикнике. Један извор прихода је и уписнина коју родитељи плаћају у почетку школске године.

У дужност Школског Одбора је да се стара о организовању фолклорне групе ђака и да по могућности омладинске тамбурице.

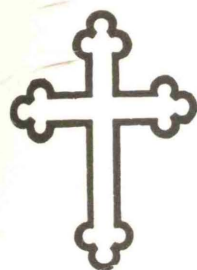
Школски Одбор се бира на годишњој скупштини, углавном од родитеља школске деце и скупштини чланства подноси годишњи извештај.

Школски Одбор за 1983 годину сачињавају следећа лица:

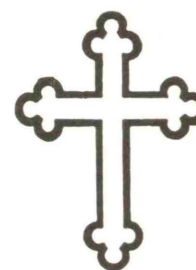
СТЕВО ИГЛЕНЦА, претседник  
ДУШАН МАНОЈЛОВИЋ, 1. потпретседник  
БОШКО ШАРАЦ, 2. потпретседник  
МИРА ЛУКАС, благајник  
МИРКО ЈАКШИЋ, секретар  
ВАСО ПОПОВИЋ, члан  
НИКОБА БОДРОЖИЋ, члан  
ДУШАН ЧЕКАРМИЋ, члан

Главна брига овогодишњег Одбора је да набави побребан намештај за нову школску зграду, у којој ће се одржавати часови. Уз сарадњу родитеља и тај ће посао они са успехом обавити.





DECEASED PARISHIONERS OF ST. ELIJAH CHURCH SINCE 1964  
UPOKOJENI PAROHI ANI CRKVE SV. PROROKA ILIJ E od 1964



1964

Stevo Suput  
Simo Trivanovic  
Kata Trivanovic  
Mihajlo Popadic

1965

Ruza Momcilovic  
Bogdan Lojovic  
Milan Knezevic  
Ana Gable (Prica)  
Kuzman Karina  
Danica Kosjer

1966

Petar Parker  
Mara Tarailo  
Petar Ivancevic  
Feodor Skuratovski

1967

Milan Muskin  
Evica Lazic  
Risto Tarailo  
Dusan Lovric (utopio se)  
Sava Drca

1968

Marija Musulin  
Branko Musulin  
Tomislav Markovic  
Leposava Ducic  
Dusan Malisic (Malik)  
Veronika Cemesa  
Todor Baric  
Vojin Sojic  
Petar Jakovljevic, ml.

1969

Angelina Mandic  
Milos Kostur  
Jovo Grubnic  
Josif Katic

1970

Adam Plavljanic  
Amelia Saroff  
Stojan Milosevic  
Marija Pilipovic  
Ilija Meandzija  
Toma Kasic

1971

Mihajlo Gvozdic  
Julija Peric  
Petar Manojlovic  
Ilinko Jasnica Markovic  
Todor Tica

1972

Milka Skundric  
Marko Tica  
Mila Ladjevic

1973

Nikola Djurdjevic  
Nedeljko Marinkovic  
Nina Skuratovski  
Josip Mamula  
Julka Vasic  
Saveta Ilic  
Mihajlo Trivanovic  
Zora Licanin  
Marko Vujacic

1975

Petar Ivanisevic  
Stevo Peric

1976

Marko Marjanovic  
Ilija Bradas  
Djuka Dobrijevic  
Anka Stojasavljevic  
Gojko Jasnica  
Jovo Andjelic  
Milan Travica  
Milka Predovic

1977

Saveta Radanovic  
Sava Kalajdzic  
Ljuban Ladjevic

1978

Svetislav Stevanovic  
Bogdan Sormaz  
Seli Dubajic

1979

Mile Travica  
Slobodan Gligic

1980

Stevo Nokovic  
Dusan Zmiko  
Stojka Jasnica  
Radovan Bogosavljevic  
Stamenka Fedjver  
Stanko Novakovic

1981

Milos Dobrijevic  
Branimir Jovanovic  
Marija Rajic  
Nikola Tarailo  
Djura Pelinovic  
Rose Dubraja  
Dragica Pelinovic

1982

Milutin Popovic  
Dragan Adamovic  
Vukasin Andric  
Kata Meandzija  
Mile Vasic  
Virginija Vujovic  
Ruza Mrkobrada  
Milan Vulinovic  
Nikola Manojlovic  
Krstan Beric  
Jelena Stojasavljevic

1983

Vukoje Jasnica  
Ana Trbovic  
Jovanka Borovic



SA ZADOVOLJSTVOM I ZAHVALNOSCU  
ISTICEMO IMENA NASIH CLANOVA  
KOJI SU SVOJIM DOBROVOLJNIM RADOM  
CRKVI USTEDELI VELIKU SUMU NOVCA  
NA NOVIM CRADJEVINAMA

Adamovich, Rade  
Babich, Nikola  
Babich, Simo  
Babich, Stevo  
Beader, Petar  
Berich, Jovan  
Bodrozich, Nikola  
Borjan, Milos  
Cekarmis, Djuro  
Cucuz, Milojko  
Cucuz, Zivko  
Djerich, Stevan  
Dobrijevic, Stevo  
Dragich, Nikola  
Iglendza, Stevan  
Isailovich, Mimcilo  
Ivanovich, Ljubomir  
Jakovljevic, Petar  
Jaksich, Jovan  
Jaksich, Mirko, Jr.  
Jasnich, Hranislav  
Jasnich, Isidor  
Jasnich, Miladin  
Jasnich, Milan  
Jasnich, Svetolik  
Jocich, Milorad  
Jocich, Nikola

Kalaba, Stojan  
Kasich, M. Petar  
Kosanich, Ljubisa  
Koscica, Stevo  
Kostur, Ilija  
Kostur, Mihailo  
Kostur, Milan  
Kovacevic, Djuro  
Lackovich, Ilija  
Lalich, Obrad  
Maksimovich, Mladen  
Mamula, Milan  
Manojlovich, Dusan  
Manojlovich, Dusan K.  
Manojlovich, Ilija  
Manojlovich, Jovan  
Manojlovich, Milan  
Manojlovich, Vaso  
Marjanov, Stevo  
Markos, Bogdan  
Milich, Nikola  
Miljkovich, Milan  
Milosevic, Milos  
Momcilovich, Mile  
Novakovich, Nikola  
Patelich, Miodrag

Pejovich, Djordje  
Petrovich, Marko  
Popovich, Milton,  
Popovich, Vasilije  
Poznich, Petar  
Radmanovich, Milos  
Radoja, Risto  
Radoja, Ray  
Ristich, Milan  
Roganovich, Donald  
Samardzija, Ljuban, Jr.  
Secan, Jandrija  
Sovljanski, Mirko  
Sormaz, Gojko  
Stanojevic, Uros  
Stojich, Milorad  
Stojich, Momcilo  
Stojich, Simo  
Stojasavljevic, Bogdan  
Tica, Spiro  
Travica, Stojan  
Ugrinich, Savo  
Vukobrad, Bogdan  
Vulinovich, Milan  
Vulinovich, Nikola  
Zorljenc, Stojan

SPISAK SASTAVLJE PO SECANJU, ZAO NAM JE AKO  
SMO NEKOGA NENAMERNO IZOSTA VILI.

КАО ЧЕРМАН ОВЕ ВЕЛИКЕ СВЕЧАНОСТИ ЖЕЛИМ  
ДА СЕ ЗАХВАЛИМ НАРОДУ НА ПОВЕРЕЊУ, ПРОТИ  
ЛАЗИЋУ И ЧЛАНОВИМА МОГА КОМИТЕТА ЗА  
ОСВЕЋЕЊЕ И ТО ДУШАНУ ЧЕКАРМИШУ,  
МИЛОРАДУ ЈОЧИЋУ, АНКИ ТУМБАС ЈОВАНКИ  
АНЂЕЛИЋ, МАРИЈИ СТЕВАНОВИЋ, НАДИ УРУКАЛО,  
МИЛИВОЈУ УРУКАЛО, БОРИ БРЕШИЋУ, САНДИ  
РАДОЈА, МИЛОРАДУ СТОЈИЋУ, МОМЧИЛУ МИЛИЋУ  
И СВОЈ БРАЋИ И СЕСТРАМА КОЈИ СУ МА ШТА  
ПОМОГЛИ У ТОКУ ОВОГ ВЕЛИЧАНСТВЕНОГ И  
ЈЕДИНСТВЕНОГ СЛАВЉА.

ЖИВАН ПЕКОВИЋ  
ГЕНЕРАЛНИ ЧЕРМАН ОСВЕЋЕЊА





All things are possible when there is love, unity, understanding and determination. Our people have a beautiful testament to their love and devotion for church and faith.

My gratitude for the patience the Committee extended to me in all our dealings this past year; I especially wish to thank Father Lazich, Zivan Pekovich and the two co-chairmen Dan Cekarmis and Miso Jovic. A deep and personal thank-you to my daughter Sandi Radoja who extended a helping hand and kept me on a steady course from beginning to end.

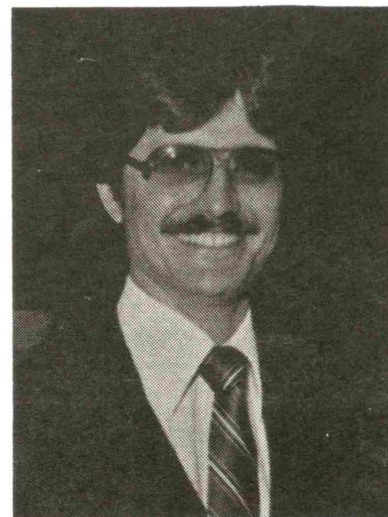
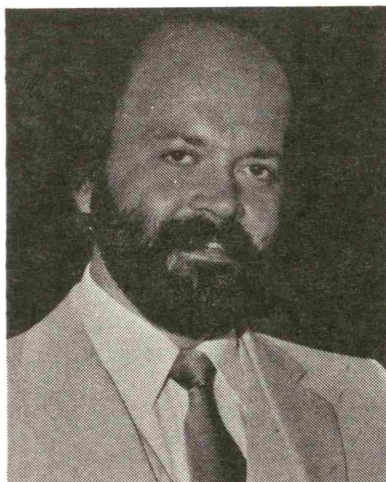
Anne Tumbas

A person's station in life offers him a variety of opportunities and arenas in which to act out his life's fate. I have been blessed in the past to have had maybe more than my share of shining moments, yet I am blessed once again to have the privilege of grasping an opportunity in a totally new arena of life. My gratitude for this occurrence goes out to the entire membership of St. Elijah Church, to the Church Board with Father George, and especially the Consecration Committee for allowing me the honor and privilege of serving as a Co-Chairman.

The Consecration Committee during the planning stages for our great day and all the activities which surround such an event, have held to the highest ideals and aspirations. We may have had long and deliberate discussions during our meetings but paramount in the hearts of each committee member were the same beliefs, goals and desires which we inherited from our forefathers who also built and consecrated Serbian Churches since the days of our beloved St. Sava. Working with this committee has certainly enriched my life and I salute all of them with a hearty 'ZIVELI NA MNOGAJA LJETA'.

This greeting would not be complete without a personal 'Thank You' to my best friend and wife, Gordana, and to my children, Djuro, Branko, Dusan, and Tiana. Without their support and giving of themselves my task would have been difficult and my accomplishments hollow. Because they are the Sun I awake to and to whom I am dedicated.

Dan G. Cekarmis



I would like to take this opportunity to extend my warmest personal greetings to each and everyone of you with the hope that you share our joy on this memorable and historic day.

I am honored to have the privilege of being co-chairman of the St. Elijah Church Consecration Committee. A tremendous amount of time and effort have been put into the planning of this joyous occasion. To the members of the committee, I express my heartfelt 'thank you' for being open-minded and supportive of the many ideas and suggestions that have been discussed and put forth.

In this present time of economic uncertainty our congregation has built a beautiful house of worship that can be surpassed by none. I along with my wife, Donna and sons, Danilo and Timothy, are proud to be members of St. Elijah Church.

Ziveli i Mnoga Ja Leta

Milorad Miso Jovic



# ***OCTOBER 28-30, 1983***

## **CONSECRATION WEEK-END PROGRAM**

### ***Friday, October 28 —***

Vigil Service ..... 5:30 P.M.  
Dinner  
Welcome Dance  
**Balkan Serenaders of Youngstown, Ohio**  
**featuring Mel Evanovich**

### ***Saturday, October 29 —***

Rite of Consecration ..... 9:00 A.M.  
Hierarchical Divine Liturgy  
Banquet ..... 1:30 P.M.  
Dance ..... 7:00 P.M.  
**United Serbs — Dance Orchestra**  
**Balkan Serenaders — Entertainment**

### ***Sunday, October 30 —***

Hierarchical Divine Liturgy ..... 10:00 A.M.  
Luncheon ..... 1:00 P.M.  
Program ..... 5:00 P.M.  
Dance ..... 7:00 P.M.  
**United Serbs Orchestra**  
**Balkan Serenaders of Youngstown, Ohio**



# 28-30 ОКТОБРА 1983

## ПРОГРАМ ПРОСЛАВЕ ОСВЕЋЕЊА

### Петак, 28 октобра —

УНОШЕЊЕ СВ. МОШТИЈУ  
И БДЕНИЈЕ ..... 5:30 увече

ВЕЧЕРА  
НАРОДНО ВЕСЕЉЕ СА ИГРАНКОМ,  
Свира Мелвин Ивановић и «Балкан  
Серенадерс» из Јангстауна, Охајо

### Субота, 29 октобра —

ЧИН ОСВЕЋЕЊА ЦРКВЕ ..... 9 сати пре подне  
СВЕТА АРХИЈЕРЕЈСКА ЛИТУРГИЈА ..... 10 сати  
Служе наша три епископа уз учешће  
великог броја свештеника.

СВЕЧАНИ БАНКЕТ ..... 1:30 сати  
ИГРАНКА ..... 7 сати  
Свирају оркестри: «Јунајтед Сербс»  
и «Балкан Серенадерс»

### Недеља, 30 октобра —

СВ. АРХИЈЕРЕЈСКА ЛИТУРГИЈА ..... 10 сати  
РУЧАК ..... 1 сат  
МУЗИЧКИ ПРОГРАМ ..... 5 сати  
НАРОДНО ВЕСЕЉЕ И ИГРАНКА ..... 7 сати  
Свирају оркестри: «Јунајтед Сербс»  
и «Балкан Серенадерс»



# THE SIMIC FAMILY



SLOBODAN

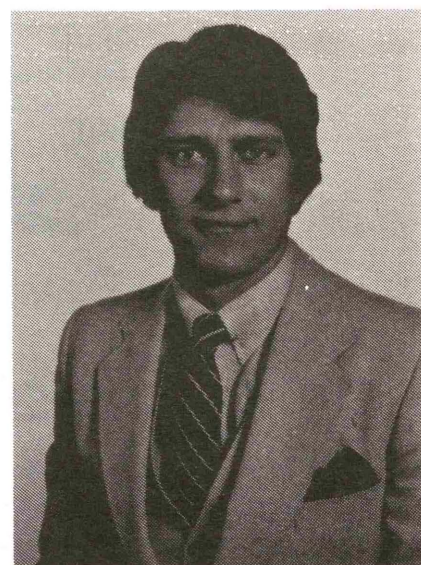
DAN SR.

IS PROUD TO BE A PART OF THIS MAGNIFICENT ACCOMPLISHMENT



1000 E. 80th Place  
Twin Towers North - Suite 326  
MERRILLVILLE, INDIANA 46410

(219) 769 - 4367  
PROVIDING A FULL RANGE OF  
REAL ESTATE SERVICES  
MARKETING  
APPRAISING  
INVESTMENT COUNSELING  
PROPERTY MANAGEMENT



Dan Simic Jr.  
Realtor - G.R.I.  
MEMBERS OF

CALUMET BOARD OF REALTORS  
MULTIPLE LISTING SERVICE  
MERRILLVILLE BOARD OF REALTORS  
REALTORS NATIONAL  
MARKETING INSTITUTE



DUSAN JELACA FAMILY  
WITH  
BABA STANA IVANKOVICH  
CONGRATULATIONS  
THE ST.ELIJAH CHURCH CONGREGATION



DUSAN JOVANKA DUSANKA DARA DRAGAN  
BABA STANA

A MAGNIFICENT EXAMPLE OF  
OUR ANCIENT ARCHITECTURE !



**SINCERE APPRECIATION**

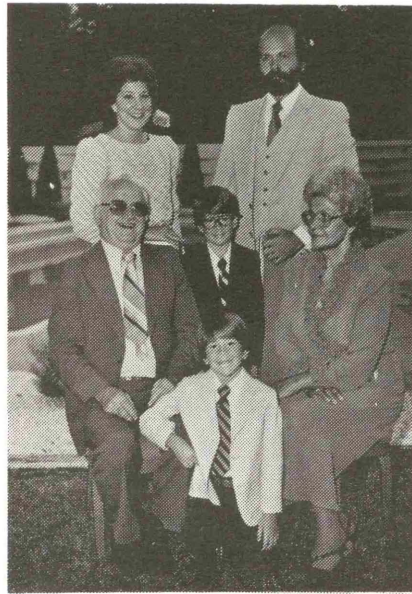
**IS EXTENDED TO ALL THE PEOPLE WHO  
AIDED US IN SOLICITING ADVERTISEMENTS  
AND GREETINGS IN THIS PUBLICATION .**

**WE ASK OUR READERS TO PATRONIZE THE  
ADVERTISERS WHO HAVE SHOWN THEIR LOYALTY  
AND SUPPORT FOR OUR HOLY WORK,  
THE BUILDING OF A CHURCH.**

**WE ENDORSE THEM AS RELIABLE BUSINESS  
PEOPLE WHO ARE THE BACKBONE OF  
OUR COMMUNITY .**

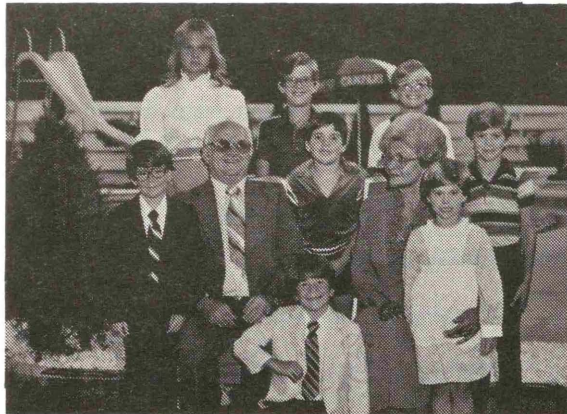


## THE JOCIC FAMILY



Branko, Timothy, Draga,  
Donna, Danilo, Milorad

This is a joyous day for all faithful parishioners of St. Elijah Serbian Orthodox Church. This day will be a memorable one for many years to come. Let us share together the happiness of this day as real brothers and sisters. Let us keep our Serbian heritage, our culture and Holy Orthodox Christian Faith.



СЛОЖНА БРАЋА ВЕЛИКО ДЕЛО ГРАДЕ ! САГРАДИШЕ ВЕЛИКУ  
ЗАДУЖБИНУ БУДУЋИМ СРПСКИМ ГЕНЕРАЦИЈАМА .

НЕКА БУДЕ СРЕТНО ОСВЕЋЕЊЕ НАШЕ НОВЕ ЦРКВЕ СВ . ИЛИЈЕ !

УПРАВИ И ЧЛАНСТВУ ЖЕЛИМО СВЕ НАЈБОЉЕ У БУДУЋНОСТИ !

БРАНКО И ДРАГА ЈОЧИЋ СА УНУЧАДИ





DJORDJE I ANA SEGAN SA MAJKOM STANOM SEGAN

Rodjen sam u junackom selu Padjani, Dalmacija. Supruga mi je nemackog porekla cija je familija mnogo propatila pod Hitlerovom nepravdom. Doselio sam se ovde u Geru 1951 godine sa svojom dobrom suprugom Anom i kcerkom Dusankom. U sretnom braku dobili smo jos cetri kcerke. Kao god sto sam se za vreme rata borio za Srpstvo i Srpsku Veru i kao cetnik pod komandom proslavljenog junaka, Vojvode Momcila Djujica i prolevah krv za cast Srbinovu, ta8o isto po dolasku u ovu zemlju produzih svoju nacionalnu borbu ali ne zaboravih ni crkvu svoju.

Ja, kao i moja supruga Ana, veoma smo sretni da smo mogli nesto doprineti u izgradnji divnog nam hrama Sv. Ilije i da smo docekali dan osvecenja.

Cestitamo svim clanovima crkve Sv. Ilije i neka je sretno i dugovečno uz poklik:

Niko nema sto Srbin imade !

DJORDJE I ANA SEGAN  
SA KCERKAMA  
DUSANKOM, VEROM, LJUBICOM, MARIJOM, DJORDJINOM  
I  
NJIHOVIM FAMILIJAMA  
KAO I MOJOM VOLJENOM OSTARELOM MAJKOM STANOM



*We Made it.....*

**CONGRATULATIONS  
AND  
OUR VERY BEST WISHES**

FROM THE  
CHAIRMAN OF YOUR  
ST. ELIJAH BUILDING COMMITTEE

**GEORGE L. PEYOVICH**

**AND FAMILY ..**



*Congratulations*



TO ALL MEMBERS OF ST ELIJAH CHURCH

ON A JOB WELL DONE .

GAYO, MARJORIE, PHILIP, MARIA & DIANE  
M A N O J L O V I C



## СРПСКО ЗАДУЖНИБАРСТВО

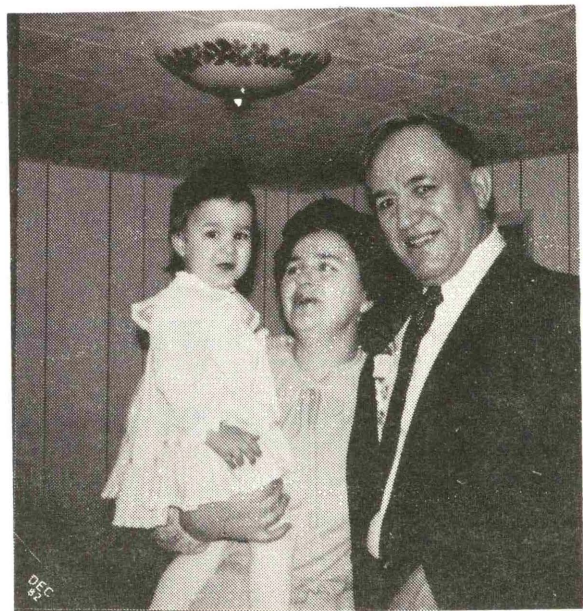
” Није бабо расковао благо  
На нацаке ни на буздоване,  
Ни на сабље ни на бојна копља  
Ни добријем коњма на ратове;  
Већ је бабо потрошио благо  
На три славна српска манастира.”

Доживео сам са својом супругом и својом децом, са кумовима и личним пријатељима, са својим саборцима, са свом браћом Србима овога краја који верују у Христа и исповедају православну веру подизање и освећење једне лепе српске православне цркве св. Илије у Мерилвилу, Индијана.

За ту велику радост коју сам доживео захвалан сам најпре Господу Богу, а затим поносном и задужбинарском српском народу у чијим сам недрима одгојен. Пре 20. година ударен је темељ Цркви св. Илије, и од тада непрестано и неуморно се ради на изградњи једног најлепшег српског верско-културног центра на средњем западу Америке. С обзиром на наше бројно стање ми се поносимо што смо Срби, и што смо се у овом послу показали несебични и широкогрудни. Поносни смо и са нашом српском омладином.

Хвала свима нашим парохијанима и чланицама Кола Сестара наше Цркве. Хвала свим претседницима који руководише нашу општину и доведоше до остварења наше замисли. Хвала сваком Србину и Српкињи који помогоше својим радом или прилогом, или ма чим, нашу Цркву. На крају хвала моме свештенику оцу Проти Ђорђу Лазићу за његову искрену љубав према својој Цркви и свима нама.

НЕКА ЈЕ СРЕТАН И БЛАГОСЛОВЕН ОВАЈ ВЕЛИКИ ДАН !



СТЕВО И ЗОРА КОШЦИЦА СА ДЕЦОМ



PHONE: 980-9070



## PRUZIN FUNERAL HOME

6360 BROADWAY  
MERRILLVILLE, INDIANA 46410

JOHN S. PRUZIN MRS. ANNE PRUZIN THOMAS PRUZIN

---

*CONGRATULATIONS & BEST WISHES*

FROM

**THE VUDIS FAMILY**

PHIL , MARION , SAM , HELEN and GRANDMA ROKICH



ON THIS MOST JOYOUS OCCASION  
-- THE CONSECRATION OF OUR NEW CHURCH --  
WE PRAY FOR  
CONTINUED SUCCESS AND HARMONY IN OUR PARISH

BRONKO - RUTH - NICK - KATHY

T A R A I L O

VISIT BRONKO'S RESTAURANTS

5050 Broadway - Gary -

MARKETPLACE MALL - Crown Point

PORTAGE MALL - Portage





Helen and I congratulate the membership of St. Elijah Serbian Orthodox Church on the building of magnificent temple of worship so that our Serbian people can glorify God.

I also would like to take this opportunity to thank

my former board members, V. Rev. George Lazich, St. Elijah Sisters Circle, and all members of our congregation who, while we were in the process of building, directly gave their support during the three years of my presidency.

May this deed serve as an example for future Serbian generations - God grant !

ЈЕЛЕНА И ЈА ЖЕЛИМО ДА ЧЕСТИТАМО СВОМ ЧЛАНСТВУ ЦРКВЕ СВЕТОГ ИЛИЈЕ НА ВЕЛИЧАНСТВЕНОМ ДЕЛУ ПОДИЗАЊЕМ ВЕЛИЧАНСТВЕНОГ ХРАМА У СЛАВУ БОЖЈУ И РАДОСТ РОДА СРПСКОГА .

ЈА ЛИЧНО ЖЕЛИМ ДА СЕ И НА ОВАЈ НАЧИН ТОПЛО ЗАХВАЛИМ МОЈОЈ БИВШОЈ УПРАВИ , ПРОТИ ЂОРЂУ ЛАЗИЋУ , КОЛУ СРПСКИХ СЕСТАРА И СВОМ ЧЛАНСТВУ ЦРКВЕ СВЕТОГ ИЛИЈЕ КОЈИ СУ МЕ СВЕСРДНО ПОМОГЛИ ЗА ПОСЛЕДЊЕ ТРИ ГОДИНЕ ДОК САМ БИО ПРЕДСЕДНИК ОВЕ ОПШТИНЕ ЗА ВРЕМЕ ДОК ЈЕ СЕ ОВО ДЕЛО НАВЕЛИКО ГРАДИЛО .

НЕКА ОВО ДЕЛО СЛУЖИ КАО ПРИМЕР БУДУЋИМ ГЕНЕРАЦИЈАМА СРПСКИМ – БОЖЕ ДАЈ !

НЕКА ЈЕ СРЕТНО И ДУГОВЕЧНО !

ЖИВАН И ЈЕЛЕНА ПЕКОВИЋ



ДУГО СМО ЧЕКАЛИ И РАДОВАЛИ СЕ

ДА ВИДИМО

НАШУ САГРАЂЕНУ ЦРКВУ

ХВАЛА БОГУ И НАРОДУ !



ЖИВОЈИН И МИЛКА ЖУНИЋ

ГЕРИ , ИНДИЈАНА





СРЕТАН САМ И ПРЕСРЕТАН ДА У СВОЈЕ СТАРЕ ДАНЕ ВИДИМ  
САГРАЂЕН ВЕЛИЧАНСТВЕНИ ДОМ БОЖИ - ЦРКВУ СВ. ИЛИЈЕ.

ПОНОСАН САМ ДА ПРИПАДАМ ОВОЈ ЗАЈЕДНИЦИ КОЈА ВЕЋ ДУГО  
ГОДИНА САВЕСНО РАДИ И ГРАДИ У СЛАВУ БОЖИЈУ И ЧАСТ РОДА  
СРПСКОГ.

НЕКА ЈЕ СРЕТНО ОСВЕЋЕЊЕ И ЖИВЕЛИ МИ СВИ НА МНОГА ЈА  
ЉЕТА !

КРСТЕ ГЛЕНЦА



ДУШАН И МАРА БАБИЋ

СРЕТНИ СМО ДА СМО ДОЖИВЕЛИ ДА СЕ САГРАДИ И ОСВЕТИ  
НАШ ЛЕПИ ХРАМ СВ. ИЛИЈА И ЗАХВАЛНИ СМО БОГУ ДА СМО И  
САМИ МОГЛИ НЕШТО ДОПРИНЕТИ ЗА ТО БОГОУГОДНО ДЕЛО.

СРЕТНО ОСВЕЋЕЊЕ  
ЦЕЛОМ ЧЛАНСТВУ СВ. ИЛИЈЕ



With the help of God the members of St Elijah have achieved a milestone in their brief yet dynamic history, the Consecration of a new church.

The Cekarmis Family is proud to have been a part of this endeavor and wish to congratulate the membership of St Elijah.

We also thank everyone from near and far for their presence and participation in our congregation's shining moment.



DJURO, GROZDANA, BRANKO, DJURO, DUSAN, DUSAN, GORDANA, DJURO

The Cekarmis family proudly invites all their friends to stop in and visit us at  
our new store

*Gordana's*  
THE TRENDSETTER IN STYLISH CASUAL WEAR

3000 North Calumet Avenue  
VALPARAISO, INDIANA

Owned and Operated by Dan and Gordana Cekarmis



## CUCUZ FAMILY

СВЕМУ ЧЛАНСТВУ ЦРКВЕНЕ ШКОЛСКЕ ОПШТИНЕ СВЕТОГ  
ПРОРОКА ИЛИЈЕ ЧЕСТИТАМО ОСВЕЋЕЊЕ НАШЕ ЦРКВЕ КОЈУ  
СМО ДУГО ОЧЕКИВАЛИ . БОГУ ХВАЛА ДОЧЕКАСМО СРЕТНИ ДАН  
ДА СЕ У ЊОЈЗИ БОГУ МОЛИМО И СЛАЖЕМО . ТО ВАМ ЖЕЛИ



MARKO – SMILJA

PETAR – MARY , MICHAEL, DINA

MIKA , SLAVOJKA and DAVID SHEEHAN

TO THE MEMBERS AND PARISHIONERS OF  
ST. ELIJAH SERBIAN ORTHODOX CHURCH - SCHOOL

CONGRATULATIONS

ON THE CONSECRATION WHICH WE HAVE LONG AWAITED .

THANKS BE TO GOD WE HAVE ARRIVED AT THIS HOLY DAY !

OUR FAMILY EXTENDS GOOD WISHES THAT WE MAY GATHER

TO PRAY IN UNITY AND UNDERSTANDING .



# THE TUMBAS FAMILIES

OF ALASKA , INDIANA , OHIO , PENNSYLVANIA AND VIRGINIA

GREET ST . ELIJAH CHURCH MEMBERS WITH JOY AND GLADNESS !

\*\*\*\*\*

## FIRST GENERATION

Milan and Julia  
Mary and Nick ( Hrkman )  
Stevo and Mitzi  
Miso and Mildred

Nick and Mildred  
† Bob and Anne  
Dave and Helen  
George and Nancy

## SECOND GENERATION

Milka and Mitch ( Medich )  
Nada and Nick ( Kokot )  
Milica and Bob ( Knepp )  
Nick and Carol  
Dianna  
Nick and Karen ( Hrkman )  
Pete and Janet  
Nada and Bob ( Yingling )

Kate and George ( McDowell )  
Sandi and Ray ( Radoja )  
Stephen and Betsy  
Dave and Sharon  
Gary and Marlene  
Mark and DeeDee  
David  
Peter

## THIRD GENERATION

Michael and JoAnne ( Medich )  
Kathy and Nick ( Tarailo )  
Melissa ( Kokot )  
Nick ( Kokot )  
Becky ( Yingling )  
Nenad ( Radoja )  
Nicky ( Hrkman )  
Rob ( Yingling )  
Milo ( Radoja )

Nathan ( Hrkman )  
Milica ( DeDowell )  
Elise  
Julianna  
Nicci  
Sara ( Hrkman )  
Nicole ( Hrkman )  
Alexandria  
Stefanie

THE BUILDING OF A NEW CHURCH IS A LANDMARK ACHIEVEMENT

” Future Generations will be told about The Lord .  
they will proclaim His Righteousness to a poeple yet unborn ”

Psalm 22:30,31



CONGRATULATIONS  
AND BEST WISHES  
ON THE CONSECRATION OF YOUR NEW CHURCH  
IN MERRILLVILLE , INDIANA

SAINT GEORGE SERBIAN ORTHODOX CHURCH  
NORTH CANTON , OHIO

The Very Reverend Slobodan Zivadinovich , Pastor

Joe Resanovich  
John Zdinak  
Mike Babics  
Bill Bitzel, Jr.  
Michael D. Babics  
Cindy Zdinak

President  
Vice President  
Treasurer  
Financial Secretary  
Recording Secretary  
Corresponding Secretary

THE ENTIRE CONGREGATION AND CHURCH SCHOOL COMMUNITY

---

Ч Е С Т И Т А М О

Нека је сретно у Славу Божију и Радост Народну !

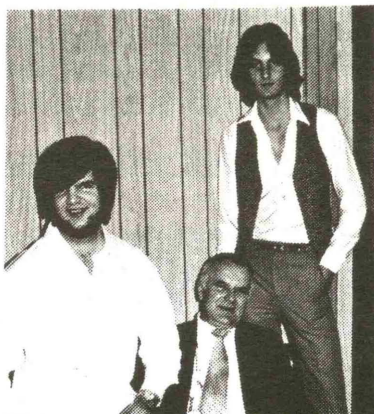
О . Проти Ђорђу Лазићу,  
Члановима Цркве,  
Свим Црквеним Организацијама,  
Грађевинском Одбору и  
Управном Одбору

ЧЕСТИТАМО НА ПОСТИГНУТОМ УСПЕХУ И ЖЕЛИМО СВЕ  
НАЈБОЉЕ ПОВОДОМ ОСВЕЋЕЊА НОВОГА ХРАМА СВЕТОГ  
ПРОРОКА ИЛИЈЕ !

ДРАЂОЉУБ И ЈЕЛЕНА ПАНИЋ

St. Louis , Mo .





CESTITAMO PAROHIJANIMA  
CRKVE SV. ILIJE U MERILVILU, IND.  
NA IZGRADNJI  
OVAKO LEPE CRKVE  
|  
NEKA JE SRETNOST I DUGOVECNO !

DUSAN J. MANOJLOVICH  
i sinovi  
RASTISLAV I DJORDJE

Sa ljubavi moleci se Bogu,  
Braca Srbi sve uspeti mogu.

Crkvo Sveta tebi mnogo hvala  
Jer si nasu decu sacuvala !



Delimo ovu radost sa Srbima sirom celog sveta  
a svojim parohijanima:

D ragi Boze, duhom nas zaduni,  
Nasu Crkvu zdravom decom puni !

Crkvi Svetog Ilije cesticamo na dugackom i uspesnom putu, osvecenje naseg novog  
hrama.

NIKOLA, ANDJELKA & SIMO C E K O



VEC DUGO SA PONOSOM GLEDAMO KAKO NAM SVETI HRAM  
RASTE KA NEBESKIM VISINAMA.

RADOSNI SMO DA DOCEKASMO DAN OSVEECENJA.

CESTITAMO SVOJ BRACI I SESTRAMA CLANOVIMA CRKVE SV.  
ILIJE.



PETAR NEDELJKA DESANKA I NIKOLA BEADER

SA PONOSOM GLEDAMO SAGRADJEN DOM BOZIJI U KOME CE SE  
NASA POKOLENJA NAPAJATI VEROM NASIH PRADEDOVA.

NEKA JE SRETNO OSVEECENJE NA RADOST SVIH NAS CLANOVA  
CRKVE SV. ILIJE.

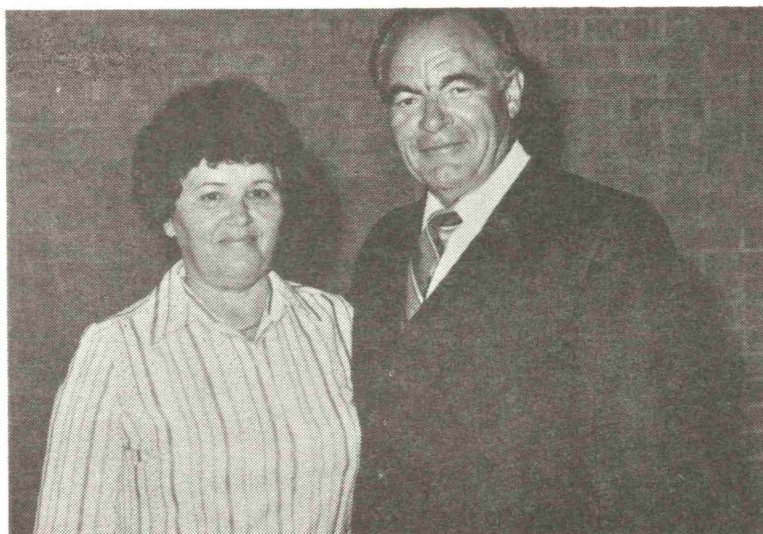


MILADIJA, SVETOLIK, IVANKA, BRANKO I MILENA JASNICH



ZAHVALNI SMO BOGU DA NAM JE PODARIO SVEST I MOGUĆNOST  
DA VRH SVETOG NAM HRAMA SV. ILIJE UKRASIMO HRISCANSKIM  
ZNAMENJEM - KRSTOM.

DAN OSVEĆENJA RADOSNA JE STVARNOST ODAJUCI SVEVISNJEM  
NASU BLAGODARNOST.



STOJAN I SOFIJA ZOR LJENAC

OSVEĆENJE CRKVE VELICANSTVEN JE DOGAĐAJ. SRETNI SMO DA  
SMO KAO CLANOVI TO DOČEKALI I SA PONOSOM ČESTITAMO  
CELOJ NASOJ CRKVENOJ ZAJEDNICI.



MILOŠ MARIJA VESO I ANA LUKOVICH

ANDRIJA, MIRA VALENTIN I VESNA ČESLJAREV  
SA BABUSKOM MARIJOM KRAVCENKO



## OUR BEST WISHES AND CONGRATULATIONS

ON THE DEDICATION OF OUR NEW CHURCH !

MIRKO & JULIA  
WAYNE, DOBRILA, ALEXANDER & ANDRIJA  
S A M A R D Z I C H



Ч Е С Т И Т А М О !

MAY LOVE AND UNITY BE WITH US  
F O R E V E R

Milos and Hermine Milosevich  
Merrillville Indiana



Ч Е С Т И Т А М О Н А С А Г Р А Ђ Е Њ У  
НАШЕ НОВЕ ЦРКВЕ

СРЕТНИ СМО НА ДОВРШЕТКУ РАДА !



Р Н И Ћ Ф А М И Л И Ј А

БРАНКО - ДЕСА - БРАНКА И ПРЕДРАГ



CESTITAMO



RADUJMO SE DANASNJEM DANU

JER

OVO JE DAN RADOSTI!  
ZA SVE NAS  
VERNE SINOVE I KCERI  
SVOJE SVETE CRKVE

NEKA NAM GOSPOD DADE JOŠ MNOGO OVAKVIH DANA RADOSTI

i  
NEKA NAS SACUVA OD SVIH NEVOLJA I ISKUSENJA

ZIVELI NA MNOGAJA LJETA!

KUMOVI D O M A

BRANKO I DRAGA J O C I C



WE ARE PROUD  
TO HAVE PARTICIPATED  
IN BUILDING OUR CHURCH



PETER, MIRA AND ALEKSANDRA KOSTUR

---

PORODICA ISAILOVIC  
CESTITA I UPUCUJE NAJLEPSE ZELJE  
USPESNA I SRECNA BUDUCNOST PAROHII !



ZIVOJIN i NADA

LINDA i TOMISLAV

MOMCILO i DOROTI

MAY GOOD FORTUNE FOLLOW US FOREVER



THE CROWNING GLORY - OUR OWN CHURCH!



ISO ISAILOVICH  
- 1976 SNF MAN OF THE YEAR  
WITH  
SNF PRESIDENT ROBERT RADE STONE





BEST WISHES

FROM

BRASOVAN FAMILIES





MIHAILO      ELISABETH  
ELEANORE    ELISABETH    DARINKO

SLOZNA BRACA VELIKA DELA GRADE

I

POKAZUJU GENERACIJAMA PUT VERE U BOGA.

OVAJ SVETI HRAM

NEKA SLUZI SVIMA KOJI UZESE VIDNOG UCESCA

U IZGRADNJI I SAMOPOZRTVOVANJU.

NEKA JE SRETNOST I BLAGOSLOVENOST  
OD BOGA I SVETOG ILIJE GROMOVNIKA !

PORODICA PAUNOVICH



ЧЕСТИТАМО ЧЛАНСТВУ ЦРКВЕ СВ. ИЛИЈА  
ОСВЕЋЕЊЕ НОВОГ ХРАМА .  
НЕКА ЈЕ СА СРЕЋОМ



МИЛАН И ЧЕДО МАМУЛА  
Спингфилд, Орегон

ЗА УСПОМЕНУ УПОКЕЈЕНИМА :  
СИМО И МИЛИЦА МАМУЛА  
СИМО И АНА ГВОЈИЋ

БРАТ ЂУРАЋ                      БРАТ СТЕВАН  
СЕСТРЕ : МАРИЦА - МИЛЕНА - МАРТА



SVOJ BRACI I SESTRAMA  
CLANOVIMA CRKVE SV. ILIJE  
CESTITAMO OSVEĆENJE  
NOVOPODIGNUTOG NAM HRAMA.

MILAN ANICA I RAJKO KOSTUR

East Gary Concrete Products, Inc.  
QUALITY CONCRETE BLOCKS, FACE BRICK  
AND MASONRY MATERIAL



962-1167

2599 DEKALB STREET

LAKE STATION

CESTITAMO SVIM GRADITELJIMA  
PONOSNOG NAM HRAMA SV.  
ILIJE I NEKA JE SRETNNO  
OSVEĆENJE.



ILIJA, STOJANA, JASMINA I MARINA

LACKOVIC



CONGRATULATION AND BEST WISHES  
FOR CONTINUED SUCCESS TO THE  
ST. ELIJAH SERBIAN ORTHODOX CHURCH

Dusko and Olga  
Milan and Ruth  
and Sonja GROZDANICH

VISIT US AT  
139 S. BROAD ST. - GRIFFITH, INDIANA  
YE OLD TOWNE SALOON AND PIZZA

ЧЕСТИТАМО НА УСПЕХУ!  
ЖЕЛЕЋИ ВАМ И У БУДУЋЕ УСПЕХ!

Congratulations and Best Wishes  
from  
ST. GEORGE

SERBIAN ORTHODOX CHURCH  
2330 North Monroe St. Monroe, Michigan  
REV. MIOSAV GHINGILOV - PASTOR

CHURCH BOARD

Milan Knezovich, President  
Millie Elmer, 1st. Vice President  
Robert Oklejas, 2nd Vice President  
Joan Pavlovich, Secretary  
James Z. Tomich, Treasurer  
Nancy Macut, Fin. Secretary

LADIES SOCIETY

Ann Kachar, President  
Kathryn Benesh, Vice President  
Cathy Bussell, Secretary  
Julia Trkulja, Treasurer

*Best Wishes*

FROM OUR BUSINESS FRIENDS

LAKE COUNTY GREENHOUSE

905 East North Street  
CROWN POINT INDIANA

VELDRAMIN'S LAWN & POWER

1140 W. 81st - Route 30  
MERRILLVILLE, INDIANA

MACK MILLER CANDLE CO INC.  
WE ARE  
PROUD TO SERVE YOUR CHURCH

RED CARPET - BARRICK REALTY

5655 Broadway  
MERRILLVILLE, INDIANA

NAIBRES RESTAURANT

Rudy & Mimi Radick  
PLYMOUTH, INDIANA





## **PETE ANDRICH**

ON BEHALF OF MYSELF AND THE CHURCH HALL BOARD, I WISH TO TAKE THIS OPPORTUNITY TO CONGRATULATE THE MEMBERS OF ST ELIJAH ON THE CONSECRATION OF OUR NEW CHURCH.

THIS MAGNIFICENT AND INSPIRATIONAL STRUCTURE, ERECTED TO THE GLORY OF GOD IS YET ANOTHER EXAMPLE OF OUR FAITH IN THE HOLY SERBIAN ORTHODOX RELIGION.

THE BOARD AND I TAKE GREAT PRIDE IN BEING PARTICIPANTS IN THE CONSECRATION.

MAY THE JOYS WE REALIZE TODAY BE WITH US FOR YEARS TO COME !





Срце нам је пуно среће. Духовно се неизмерно лепо  
осећамо кад видимо довршен лепи храм Св. Илије  
и Богу хвала дочекасмо свети чин освећења.

Благодаримо Богу а честитамо свом Српском Роду.

ТОДОР, ЉУБИЦА и ВЕСНА ТРИШИЋ

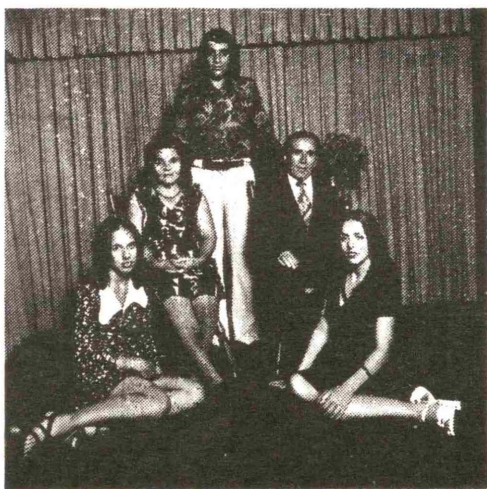


ФАМИЛИЈА МИЉКОВИЋ

Честитамо освећење цркве са жељом да ово место  
буде понос и скуп Српском Народу овог краја.

ЖИВЕЛИ !

МИЛАН - ДРАГАНА - БОБИЦА - НАДА



ВАСО и ИКА МАНОЈЛОВИЋ  
СА СИНОМ САВОМ  
КЋЕРКАМА: РАДМИЛОМ и СНЕЖАНОМ

ЧЕСТИТА СВОМ ЧЛАНСТВУ ЦРКВЕ СВ. ИЛИЈЕ  
НА ВЕЛИЧАНСТВЕНОМ НОВО-ПОДИГНУТОМ  
ХРАМУ КОЈИ ЈЕ ДИКА СВИЈУ НАС И НЕКА СЕ  
С ЊИМ ДИЧЕ НАША ПОКОЛЕЊА !

ЖИВЕЛИ И НЕКА ЈЕ БЛАГОСЛОВЕНО !

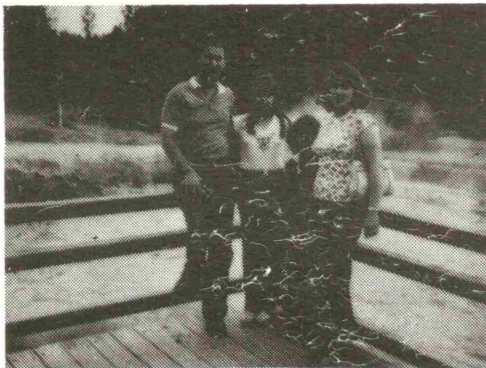
НЕКА ЈЕ СРЕТНО ОСВЕЋЕЊЕ

ЛЕПЕ НАМ ЦРКВЕ СВ. ИЛИЈЕ

ЧЕСТИТАМО СВОЈ БРАЋИ И СЕСТРАМА -  
ЧЛАНОВИМА И ПАРОХИЈАНИМА НАШЕ  
ОПШТИНЕ !

СЛАВКО БАЛИЋ





ДРАГА БРАЋО И СЕСТРЕ

ЗАЈЕДНО СА ВАМА  
ЖЕЛИМО ДА ПОДЕЛИМО  
ОВУ НАШУ ДАНАШЉУ РАДОСТ

ОСВЕЋЕЊЕ НОВОГ ХРАМА СВ. ИЛИЈЕ

ЖЕЛЕ ВАМ

МИЛИВОЈ И НАДА УРУКАЛО  
СА СИНОМ НИКОЛОМИ КЋЕРКОМ ВЕСНОМ



Вера нас је очувала кроз најтежа времена.

Вера нам је дала полета и снаге да саградимо овај  
понос свих нас.

Честитамо свом чланству цркве Св. Илије овај  
радостан дан освећења и нека је сретно.

ЉУБАН И РУЖА САМАРЦИЈА  
са кћеркама  
Душанком, Миром, Десом, Љиљаном и Неном

Konstantin Zourdumis, arhitekt priložio  
za ikonostas 7.000.00

Stojan i Sofija Zorljenac Krst na velikom kubetu - 1.250.00

Dusan J Manojlovic Gajc i Marija Manojlovic, Joka  
Jovanovic sa familijaha 2 kpsta - 2.000.00

Krsto Lendza 1 krst - 1.000.00

Djuro i Gojko Sormaz 1 krst 1.000.00

Petar i Ljubica Jakovljevic Lampe pred glavnih ulazom  
crkve - 1.230.00

Dusan i Ana Vukobrad Lampe pred glavnim ulazom crkve -  
1.230.00



†

1885 — 1983

IN MEMORY

OF

MY DEARLY BELOVED MOTHER † MILICA  
WHO DIED IN HER 98th YEAR,  
JANUARY 17, 1983 IN TREBINJA, HERCEGOVINA.

MAY GOD GRANT HER PEACEFUL

AND

ETERNAL REST IN HIS HEAVENLY KINGDOM.

MICHAEL LONCAR

HER SORROWING SON.

ЗА СПОМЕНИ ПОКОЈ МОЈОЈ ДРАГОЈ МАЈЦИ

+ М И Л И Ц И

КОЈА СЕ ПРЕСЕЛИ У ВЕЧНОСТ У СВОЈОЈ 98 -ој ГОДИНИ ЖИВОТА

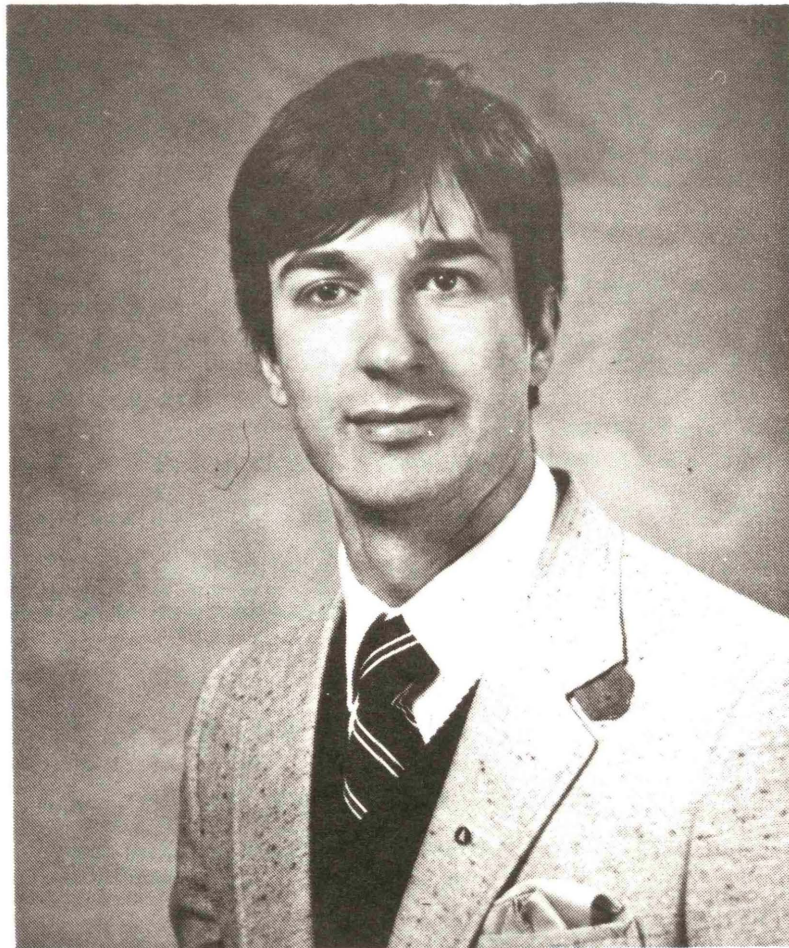
У ТРЕБИЊУ, ХЕРЦЕГОВИНА

ВЈЕЧНА ЈОЈ ПАМЈАТ И БЛАЖЕНИ ПОКОЈ У ЦАРСТВУ НЕБЕСКОМ .

ОЖАЛОШЋЕНИ СИН МИХАИЛО ЛОНЧАР



IN LOVING MEMORY OF  
OUR BELOVED  
SON, BROTHER AND GRANDSON



† DAN ADAMOVICH

December 25, 1961 - February 9, 1982

Parents : Rade and Mara Adamovich

Brothers : Bob, John and Jack

Grandparents : Bozo and Jeka Lalich



†  
IN LOVING MEMORY  
OF



† SVETISLAV STEVANOVIC

A Devoted Husband and Terrific Father

Forever in our hearts . . . . . Marija and Mileva

PRAISING WHAT IS LOST MAKES THE REMEMBRANCE DEAR . . .

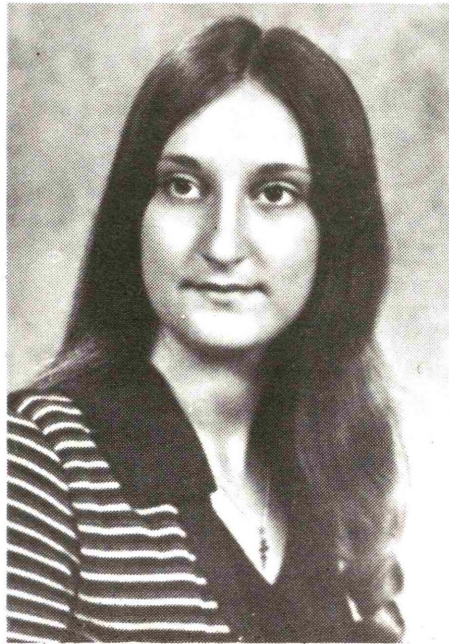
William Shakespeare





IN LOVING MEMORY OF OUR DAUGHTER AND SISTER

Sometimes  
And not often enough  
We reflect upon the good things  
And those things always center around those we love  
And I think about those people  
Who mean so much to me  
And for so many years  
Have made me very happy  
And I count the times I've forgotten to say Thank You  
And just how much I love them.



† JOVANKA (JOANN) BOROVICH

2/7/1958 - 6/17/1983

Jovan, Helen, Deana, and Michael Borovich





MEMORY ETERNAL !

† BOGDAN - ZUCO SORMAZ

1913 - 1978

СА ТУЖНОМ ПОШТОМ СЕЋАМО СЕ ДРАГОГ НАМ И ВОЉЕНОГ КУМА БОГДАНА - ЖУЋЕ ШОРМАЗА УТЕМЕЉАЧА И ВЕЛИКОГ ДОБРОТВОРА ОВЕ ОПШТИНЕ.

НЕМА МУ ЈЕ ВЕЧНА СЛАВА И ХВАЛА !

КУМОВИ БОШКО МИЛИЦА, ВИКТОР И СИМО ЋУЋУЗ



IN LOVING MEMORY OF  
OUR DEAR PARENTS  
ZIVORAD AND SAVETA ILICH  
SPASOIV AND JOVANA RUPICH

Velimir, Zora and  
Vasilija Rupich

COMPLIMENTS  
OF  
ST. ARCHANGEL MICHAEL  
SERBIAN ORTHODOX PARISH

ST. ARCHANGEL MICHAEL  
SISTERS AND CHURCH SCHOOL  
CHOIR AND MEN'S CLUB

HIBBING, MINESOTA

V.REV. PETER PRITZA Parish Priest



CESTITAMO SVIMA VERNICIMA

NA

OSVEČENJU CRKVE SVETOG PROROKA ILIJE .  
JOVANOVIĆ FAMILIJA

MILE JOKA SA KCERIMA NADA I MIRA





*in memory of*



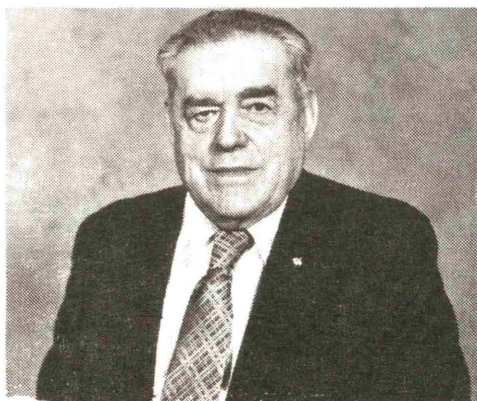
+ РУЖИЦА МРКОБРАД

ПРОЋЕ ВЕЋ ГОДИНУ ДАНА КАКО ИЗГУБИСМО НАШУ ВОЉЕНУ  
СУПРУГУ И МАЈКУ + РУЖИЦУ МРКОБРАД.

У ТУЗИ ЈЕ СЕ СВАКОДНЕВНО СЕЋАМО И ПОСВЕЋУЈЕМО ОВО  
НЕКОЛИКО РЕДАКА У СПОМЕНИЦИ ЦРКВЕ СВ. ИЛИЈЕ КОЈУ ЈЕ  
НЕИЗМЕРНО ВОЉЛА И МНОГО ПОМАГАЛА.

ДРАГА НАМ ПОКОЛНИЦО НЕКА ТИ ЈЕ СЛАВА И ХВАЛА - БОГ ДА  
ТИ ДУШУ ПРОСТИ !

ОЖАЛОШЋЕНИ СУПРУГ МИЛЕ  
И КЋЕРКА МИЛКА ВУКИЧЕВИЋ



Прође пуних седамдесет година од када дођох у ову сретну и благословену  
земљу. Доживљавао сам доста сретних дана али дан освећења  
величанствене цркве св. Илије којој са поносом припадам, биће један од  
најрадоснијих.

Драгом Богу нека је хвала да у позним данима свога живота могу нешто  
помоћи и да сам доживео овај дан радости

Нека је сретно уз срдечно честитање свој браћи и сестрама ове вредне  
заједнице.

ВАШ ЧИКА МИЛЕ МАРКОБРАД



" СА СВЕТИМА УПОКОЈ , ХРИСТЕ , ДУШУ СЛУГЕ ТВОГА  
ТАМО ГДЕ НЕМА ТУГЕ НИ БОЛЕСТИ , НИТИ БОЛНОГ УЗДАХА,  
НЕГО ГДЕ ЦАРУЈЕШ ТИ И ЖИВОТ ВЕЧНИ.'



† MILAN

BORN: September 29, 1963

DIED: September 29, 1976

" GRANT REST ETERNAL UNTO THY SERVANT MILAN

WHERE THERE IS NO SICKNESS,

GRIEF OR SIGHING . . . BUT LIFE EVERLASTING, AMEN."

Sorrowing Parents

STOJAN AND MILICA TRAVICA

---

RESIDENCE  
485-1187

OFFICE & PLANT  
485-1170

**NICK'S METAL FABRICATING  
& SONS, INC.**

MANUFACTURERS AND DEALERS

*Ornamental Iron - Fences*

*Light Structural and Steel Stairs*

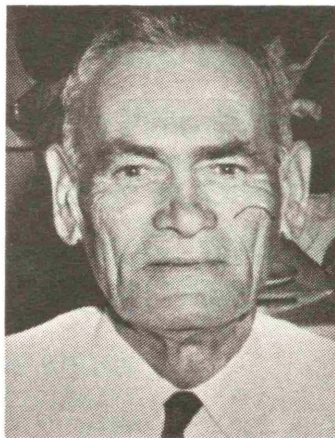
*Combination Aluminum Windows Doors & Awnings*

NICK TEPAVCHEVICH  
**President**

**9132 WEST 47TH STREET  
BROOKFIELD, ILLINOIS 60513**



IN MEMORY



† PETAR IVANCEVICH

ПРОБЕ ВЕЋ СЕДАМНЕСТ ГОДИНА ОД КАКО СЕ УПОКОЈИ НАШ ДРАГИ И ВОЉЕНИ  
МУЖ, ОТАЦ И ТАСТ + ПЕТАР ИВАНЧЕВИЋ.  
СЕЋАМО СЕ ЊЕГОВЕ ЛЕПЕ УСПОМЕНЕ И У СПОМЕН ЊЕГОВУ ПОСВЕЋУЈЕМО  
ОВО ПАР РЕЧИ :

СЛАВА МУ !

ОЖАЛОШЋЕНИ:

СУПРУГА АНКА  
СИН ЂОРЂЕ

КЋЕРКЕ: МИЛКА И ЈЕЛЕНА  
СНАХА ДРАГА  
ЗЕТ ЖИВАН

† NIKOLA MANOJLOVIC



Za spomen dobrovoljenog brata, dobrotvora Srpske Matere Crkve i  
Organizacije Srpskih Cetnika Ravne Gore i vanrednog iskrenog coveka † Nikole Manojlovica  
koji se preselio u vecnost 7. avgusta 1982 g u Merrillville, Indiana, a sahranjen kod  
Manastira Svetoga Save u Libertyville, Illinois.

VECAN MU POKOJ ! VECNA MU SLAVA I VECNA HVALA !

BRACA DUSAN I GAJO MANOJLOVIC  
SESTRA JOKA JOVANOVIC - SA FAMILIJAMA



CONGRATULATIONS AND BEST WISHES  
FROM THE  
CHURCH CIRCLE OF SERBIAN SISTERS  
OF  
ST. ARCHANGEL MICHAEL SERBIAN ORTHODOX CHURCH  
SOUTH CHICAGO

JOAN KRGA  
SANDY PEYOVICH  
MIRA SAVICH  
JOVANKA VUKOSEVIC  
BOSA LICINA  
MARY KRAINOVICH  
ROSE KRGA

PRESIDENT  
1st VICE PRESIDENT  
2nd VICE PRESIDENT  
SERBIAN SECRETARY  
ENGLISH SECRETARY  
TREASURER  
FINANCIAL SECRETARY

---

BEST WISHES  
FROM THE  
DESERT SERBS  
ST. SIMEON SERBIAN ORTHODOX CHURCH  
P.O. BOX 80180  
LAS VEGAS NEVADA  
FATHER NICHOLAS SORAICH, PRIEST



**ST. ARCHANGEL MICHAEL  
SERBIAN ORTHODOX CHURCH**

**2552 Pickle Road  
Akron, Ohio 44312**

**1983 CHURCH BOARD OFFICERS**

<b>PRESIDENT</b>	<b>GEORGE OSTICH</b>	<b>753-6319</b>	<b>HALL AND GROUND MANAGER</b>	<b>GEORGE OSTICH</b>
		<b>745-2102</b>	<b>HALL MANAGER CATERING</b>	<b>GEORGE SAM</b>
<b>1st VICE PRESIDENT</b>	<b>STEVE ZIVICK</b>		<b>HALL MANAGER CATERING</b>	<b>MARY ANN JARVIS</b>
<b>2nd VICE PRESIDENT</b>	<b>STEVE ESAKOV</b>			
<b>SECRETARY</b>	<b>JULIE NAUMOV</b>			
<b>TREASURER</b>	<b>GEORGE SAM</b>		<b>S.N.F. Lodge 125</b>	<b>DONALD SEKICKY</b>
<b>FIN. SECRETARY</b>	<b>MICKEY STOKICH</b>		<b>FINANCIAL SECRETARY</b>	
<b>AUDITORS</b>	<b>TOM PERICH - CHAIRMAN</b>		<b>"300" CLUB MANAGER</b>	<b>STEVE ZIVICK</b>
	<b>WALTER RAKICH</b>		<b>ATHLETIC DIRECTOR</b>	<b>MIKE OSTICH</b>
	<b>MIKE ESAKOV</b>			
<b>TUTORS</b>	<b>MILENA HADINGER - ALTERNATE</b>		<b>SRPSKA ZENSKA ZADRZGA</b>	
	<b>MILORAD SRDANOV</b>		<b>SENIOR CITTIZENS</b>	
	<b>MILE BOROJEVICH</b>		<b>ISIDOR BAJICH CHOIR</b>	
	<b>MIKE ESAKOV</b>		<b>MOTHERS CLUB</b>	
	<b>BOSKO CURCICH</b>			
<b>SUNDAY SCHOOL DIRECTOR</b>				
	<b>FATHER ZVONKO KOTORCEVICH, PRIEST</b>			

***Congratulations  
and Best Wishes***

**FROM**

**THE CHURCH CIRCLE OF SERBIAN SISTERS  
OF ST. ARCHANGEL MICHAEL SERBIAN ORTHODOX CHURCH**

**SOUTH CHICAGO, ILLINOIS**

**JOAN KRGA , President  
SANDY PEYOVICH , 1st Vice President  
MIRA SAVICH , 2nd Vice President  
JOVANKA VUKOSEVIC , Serbian Secretary  
BOSA LICINA , English Secretary  
MARY KRAINOVICH , Treasurer  
ROSE KRGA , Financial Secretary**



# St. Sava Serbian Orthodox Cathedral

6306 BROADVIEW ROAD — CLEVELAND, OHIO 44134  
TELEPHONE: 741-9799

Very Reverend Nenad Resanovic  
TELEPHONE: 749-0064

OUR SINCERE BEST WISHES ON THE  
CONSECRATION OF YOUR NEW CHURCH !

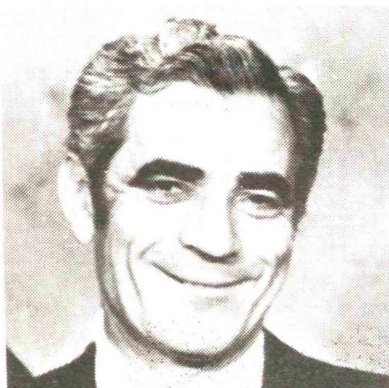
## EXECUTIVE BOARD

President . . . . .	Tode Cosic
1st Vice President . . . . .	Dragomir Rajic
2nd Vice President . . . . .	Danny Milinkovich
Recording Secretary . . . . .	Nada Jevtic
Corresponding Secretary . . . . .	Nada Patijarevich
Treasurer . . . . .	Boris Luich
Assistant Treasurer . . . . .	Angie Susak
Financial Secretary . . . . .	Ranko Majstorovich
Committee Members . . . . .	Millicent Radlick
	Carol Schigel
	Dorothy Winovich
Vestrymen . . . . .	Bogdan Stekic
	Milija Paunovic
	Marko Pribojan
	Petar Vucenovic
Audit Committee . . . . .	Stojan Vuksich
	Ann Trukalo
	Mary Lou Kuhar
	Nikola Maletich
	Milos Susak
	Sam Martin

## ACTIVE MEMBER OF

S. S. S. ST. ELIJAH

FROM 1964 TILL THE DAY HE DIED



† MILUTIN POPOVIC

1922 - 1982

HE LIVES IN OUR MEMORY!

WIFE: MILLY  
CHILDREN: MILTON, ANN, DONNA, ROSE  
and SON — IN — LAW, DAN WOLF

СРЕТНИ СМО ШТО СМО ДОЖИВЕЛИ  
ОВАЈ ДАН - ОСВЕЋЕЊЕ НАШЕ ДИВНЕ  
ЦРКВЕ СВ. ИЛИЈА .



НЕКА НАМ ЈЕ СВИМА СА СРЕЋОМ  
И НЕКА НАМ СЛУЖИ НА ДИКУ И ПОНОС

СТЕВО И ЦВИТА БАБИЋ  
СА СВОЈОМ ДЕЦОМ ВОЈИНОМ И ДАРИНКОМ



Compliments of  
THE ENTIRE CONGREGATION OF THE ST.SAVA SERBIAN ORTHODOX CHURCH  
OF ST. PETERSBURG , FLORIDA  
530 – 77th Avenue , North  
St. Petersburg , Fl. 33702

CHURCH BOARD

Branko Simic , President  
Nenad Pavlovich , 1st Vice President  
Vida Parozanin , 2nd Vice President  
Mary Yovanovich , Secretary  
Michael O'kash , Treasurer  
Dmetar Dragovich , Financial Secretary  
Borko Ijacic , Membership Secretary

SNF WEST COAST LODGE No. 208

Kosta Radosavljevich , President  
Steve Parozanin , Vice President  
Mira Ijacic , Secretary  
Milica Stajic , Financial Secretary

SSS / ST. SAVA  
SERBIAN CHURCH CHOIR

Steve Novakovich , President  
Danica Petrovic , Vice President  
Sandra Dragovich , Secretary  
Margie Simic , Treasurer  
Dmeter Dragovich Jr. Director

---

Српска Православна Црква  
“Св. Оца Николе”  
“St. Nicholas Serbian” Orthodox Church

153 NASH ROAD SOUTH, HAMILTON, ONTARIO L8K 4J9  
CANADA  
PARISH HOME Tel. (416) 560-0563 CHURCH HALL Tel. (416) 560-9927

ПОЗДРАВЉАМО И ЧЕСТИТАМО НА ПОДИЗАЊУ ВЕЛЕЛЕПНЕ

СРПСКЕ ПРАВОСЛАВНЕ ЦРКВЕ У МЕРИЛВИЛУ

Српска Православна Ц.Ш.О. Св. Николе - Хамилтон, Онт.  
Црквено Коло Српских Сестара Св. Никола  
Црквени Хор Св. Никола  
Српска Црквена Школа



In Commemoration of the Dedication of

SAINT ELIJAH

SERBIAN ORTHODOX CHURCH

OUR SINCERE CONGRATULATIONS

and Best Wishes to

Rev. George Lazich

and the

Saint Elijah Parishioners

from

LAKE COUNTY REPUBLICAN CENTRAL COMMITTEE

Joseph J. Kotso  
Chairman

Sue Landske  
Vice Chairman

Dorothy Carroll  
Secretary

Mary Soltis  
Treasurer



ЦРКВИ СВЕТОГ ПРОРОКА ИЛИЈЕ

ХРИШЋАНСКА ПОДРШКА

ОД

ГРАЧАНИЦА У ВИНДЗОРУ

ОНТАРИО, К А Н А Д А





Best Wishes  
From the Family of  
**St. Stephen's Serbian Orthodox Church**  
**Lackawanna, New York**

St. Stephen's Congregation  
Brotherhood of St. Sava — Mens Club  
"Carica Milica" — Mothers club  
Kosta Manojlovich Choir, SSF  
Parent Tamburitza Association  
"Sv. Ilija" — Kolo Srpskih Sestara  
"Sv. Petka" — Kolo Srpskih Sestara  
St. Stevan and Balkan Lodge, SNF 52  
Bratska Sloga Lodge, SNF 248  
"Sretenije Gospodnje" — Youth Organization



OUR CONGRATULATIONS AND SINCERE WISHES  
MAY THE LOVE OF GOD SHINE DOWN UPON OUR  
DEAR FRIENDS ON THIS MOST JOYOUS DAY !

**St. George  
Serbian Orthodox Church**

41 South Bethany  
Kansas City, Kansas 66102  
Phone: Residence (913) 371-1684, Hall 371-9648

Protoprosbyter Stavrophor MILAN BAJICH

Parish Priest

**CHURCH BOARD**

President  
Vice President  
Treasurer  
Fin. Secretary  
Secretary

ELLIS L. HANCOCK  
STEVE DOCMAN  
PEGGY DOCMAN  
MARY SCHROEDER  
MILLIE SUMONJA

**ST.PETKA CIRCLE OF SERBIAN SISTERS**

President

MILLIE CALDARELLA

**SNF LODGE No 43 - ST. GEORGE JUNIOR ORDER ELDER**

President

PETER BUDIMLIJA

**S.S.S. ST. GEORGE CHOIR**

President

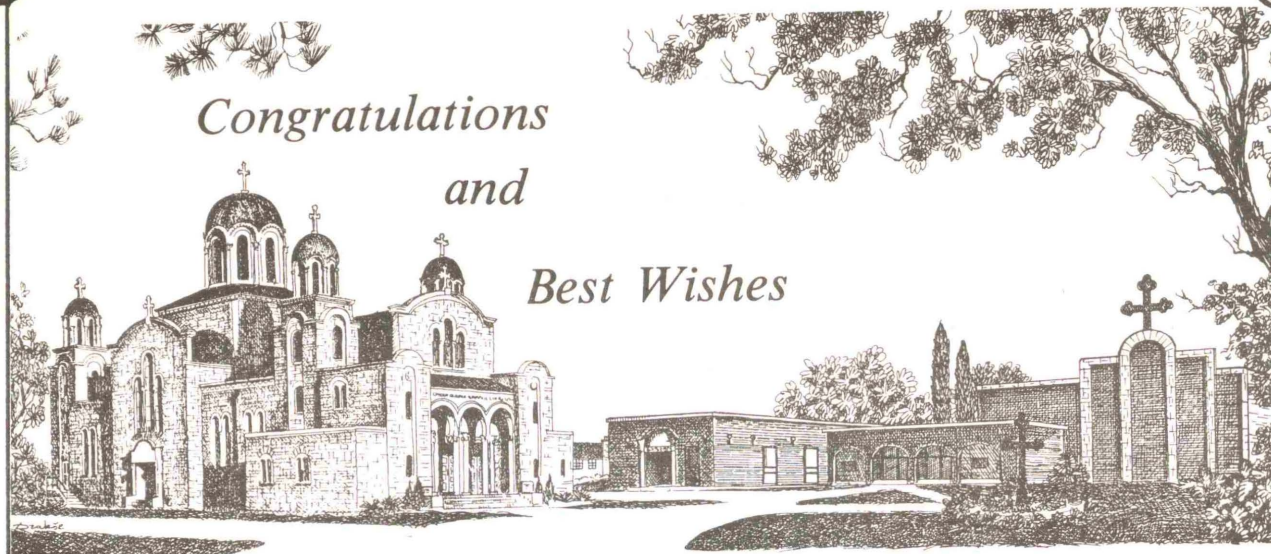
DOROTHY RADOJEVICH

**SOTAYA LOCAL CHAPTER**

President  
and Church School Supt.

HELEN FEDEN





*Congratulations*

*and*

*Best Wishes*

## **ST. SAVA SERBIAN ORTHODOX CATHEDRAL**

3201 South 51st Street — Milwaukee, Wisconsin 53219

VERY REV. MILAN MARKOVINA, PASTOR

### **EXECUTIVE BOARD**

PRESIDENT, LUKA BAJIC

VICE-PRESIDENT  
2nd VICE-PRESIDENT  
SEBIAN SECRETARY  
ENGLISH SECRETARY  
TREASURER  
FINACIAL SECRETARY  
MEMBERSHIP SECRETARY

MILAN DAMJANOVICH  
BORISLAV PRALJAK  
MILE DRAGISICH  
STEVE SUBOTICH  
NIKOLA VUKMIROVICH  
SVETA MANOJLOVICH  
GEORGE GLUMAC

### **BOARD MEMBERS**

NIKOLA RAJAK  
DUSAN ILIC  
KOSTA MISKOV

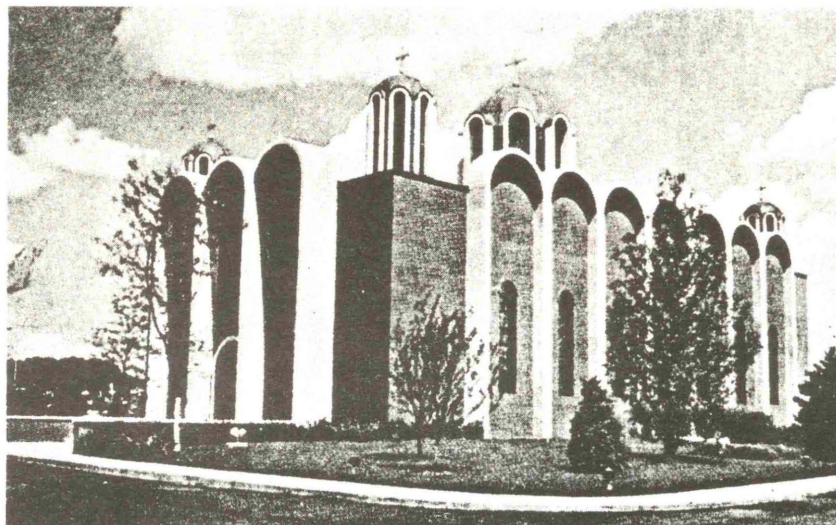
MILAN VASIC  
DJURO GRBIC  
UROS ACAMOVICH

### **BOARD OF TRUSTEES**

STEVAN - BATO RADJENOVIC  
MILAN MALICH  
DUSAN RADJENOVICH

DIKO RADISICH  
STEVO VITAS





## **The Holy Resurrection Serbian Orthodox Cathedral**

8035 W. Serbian Road  
Chicago, IL 60631  
Phones: (312) 693-3367 Cathedral, 693-3366 Hall

○ Very Rev. Uros Ocokoljich, Dean

CHURCH-SCHOOL EXECUTIVE BOARD  
MILAN VIJUK, President

CIRCLE OF SERBIAN SISTERS  
SLOBODANKA DRAGIN, President

S.S.S. "BRANKO RADICEVICH"  
MILEVA RUVARAC, President

HOLY RESURRECTION MENS CLUB  
STEVE BABICH, President



*Congratulations*

FROM THE  
*St. George*  
*Serbian Orthodox Church*  
JOLIET , ILLINOIS

VERY REVEREND NED LUNICH , PASTOR

..... AND THE ST. GEORGE

EXECUTIVE BOARD

CIRCLE OF SERBIAN SISTERS

SUNDAY SCHOOL

MITA TOPALOVICH CHOIR

AND

CULTURAL ASSOCIATION



CONGRATULATIONS  
ON  
THE CONSECRATION OF YOUR CHURCH  
AND  
BEST WISHES FOR YOUR CONTINUED SUCCESS !



ST LAZARUS SERBIAN ORTHODOX CHURCH  
R A V A N I C A  
4575 East Outer Drive  
Detroit, Michigan

VERY REVEREND FATHER BOZIDAR DRASKOVICH parish priest  
DR. PAUL PAPICH, president  
AND THE ENTIRE MEMBERSHIP OF RAVANICA



**CONGRATULATIONS AND BEST WISHES**

*on the Consecration of Your New Church*

*from*

**Saint Archangel Michael Serbian Orthodox Church  
9805 SOUTH COMMERCIAL AVENUE, CHICAGO, ILLINOIS 60617**

*Very Rev. Bozidar Dragicevich, Pastor*

STEVE ZAGORAC  
NICK STOISOLOVICH  
PETER RAKETIC  
VLADO TRBOJEVICH  
NATALIE PEINOVICH  
ELI HINICH  
WALTER KRAJA

PRESIDENT  
1st VICE-PRESIDENT  
2nd VICE-PRESIDENT  
SERBIAN LANGUAGE SECRETARY  
ENGLISH LANGUAGE SECRETARY  
TREASURER  
FINANCIAL SECRETARY

**SEXTONS**

GEORGE FILIPOVIC  
JACK PLAVSIC  
DASHER BUBALO  
MOMCILO PLAVSIC

**MEMBERS**

WILLIAM ANDERSON  
DAN CEKO  
JOHN HAYDEN  
JOSEPH ROKNICH



OUR SINCERE CONGRATULATIONS

AND BEST OF LUCK

Your Neighbors

ST. GEORGE SERBIAN ORTHODOX CHURCH OF SCHERERVILLE

905 Joliet Road - Schererville, Indiana

VERY REV. MILAN SAVICH , PASTOR

PRESIDENT

1st VICE-PRESIDENT

2nd VICE-PRESIDENT

SECRETARY

TREASURER

FINANCIAL SECRETARY

WITH THE BOARD

JOVAN TICA

DUSAN GROZDANIC

VOJIN DOBRIJEVIC

ILIJA KOSIJER

JOVAN UZELAC

DONNA MLACHAK

PRESIDENT

1st MEMBER

2nd MEMBER

DAVID DAMJANOVIC

AUDITING BOARD

MIRKO MARIC

THOMAS OSTOICH

NIKOLA DAMJANOVIC

TRUSTEE

VLADE SORMAZ

PRESIDENT

TREASURER

SPECIAL PROJECT

HALL DIRECTOR

BUILDING COMMITTEE

RAY VUKAS

MILORAD VAJAGIC

MILORAD SAMARDZIJA

SPIRO GALIC

SCHOOL BOARD

PRESIDENT

SECRETARY SERBIAN

SECRETARY ENGLISH

TREASURER

MILOS PUACA

LJUBICA MARKOS

NATALIJA TICA

MILICA RAICH

CIRCLE OF SERBIAN SISTERS

PRESIDENT

1st VICE-PRESIDENT

2nd VICE-PRESIDENT

SECRETARY

TREASURER

FINANCIAL SECRETARY

PRESIDENT OF AUDITING BOARD

MEMBER

MIRA RADAKOVIC

MIRJANA UZELAC

DRAGICA OPACIC

MARA DOBRIJEVIC

MIRA VUKAS

NATALIJA TICA

MIRA KESIC

LJUBICA SORMAZ

ANDJELKA GALIC

SSS STEFAN LASTAVICA

President

1st V.President

2nd V.Presideent

Secretary

Treasures

Financial Secretary

Publicity

Pero Prpa

Nick Damjanovich

Lil Ostoich

Donna Mlachak

Helen Damjanovich

Marlene Krizman

Tijana Samardzia



*Congratulations  
and Best Wishes*

FROM  
ST. NICHOLAS  
SERBIAN ORTHODOX CHURCH  
MONROEVILLE, PENNSYLVANIA  
PASTOR  
VERY REV. Fr. DRAGOLJUB C. MALICH,

CHURCH EXECUTIVE BOARD

Michael Evanovich -----	President
Walter Visnic -----	Vice President
Michael Stupar -----	Vice President
Peter Klipa -----	Vice President
James Springborn -----	Treasurer
Richard Bellich -----	Secretary
Dan Jovanovich -----	Fin. Secretary

and all the members

GOOD LUCK  
AJAX SANITARY SUPPLY CO. INC.  
3590 BROADWAY  
GARY, INDIANA 46408

## INSURANCE



- AUTO
- HOME
- BUSINESS
- LIFE

CHARLES D. SMITH    RICHARD L. SMITH  
618 E. Third St.    HOBART, INDIANA  
(219) 942-1148

BEST WISHES  
DR. AND MRS.  
DUSAN GOJKOVICH



**Congratulations And Best Wishes**  
**From**  
**St. George Serbian Orthodox Church**  
**K. S. S. Sveta Petka      S. S. S. St. George Choir**  
**St. George Jr. Tamburitzaans      Men's Club**  
**Duluth, Minnesota**  
**Rev. Lazar Kostur**  
**Pastor**

---



**Round The Clock  
Snack Shop**

5815 BROADWAY  
MERRILLVILLE, IND. 46307

887 - 9180

AND



**"Mr.  
Kenny's"** STEAK HOUSE

8955 Indianapolis Blvd. • Highland, IN 46322

838 - 9779  
open 11 a.m. - 2 p.m.

EMMANUEL CHRISTOS



**CONGRATULATIONS !**

**OUR DEAR BROTHERS AND SISTERS OF THE ST. ELIJAH SERBIAN ORTHODOX CHURCH  
IN MERRILVILLE , INDIANA**

We are always firmly united in Christian love with you , and we joyfully  
share the sweetness , which is the eternal result of your faith , that leads into  
God's Kingdom .

**HOLY TRINITY SERBIAN ORTHODOX CHURCH  
BUTTE , MONTANA**

V.Rev Petar Milosevich , Parish Priest  
Church Executive Board  
Circle of Serbian Sisters  
Mother's Club  
SAM Club

---

We are proud to have furnished your parish home !

**MAY YOU CONTINUE YOUR GOOD WORKS .**



7320 BROADWAY • MERRILLVILLE, INDIANA 46410

PHONE 219  
769-2446

**Come See Us For Any Future Needs In Home Furnishings**



*Congratulations  
and  
Best Wishes*

ON THE CONSECRATION OF THE ST . ELIJAH  
SERBIAN ORTHODOX CHURCH

WALTER AND MILLIE MILOVICH  
SOUTH BEND , INDIANA

---

# Congratulations

TO ALL THE MEMBERS OF THE  
ST. ELIJAH SERBIAN ORTHODOX CHURCH  
FROM

DR. PETE GRUBNICH

AND HIS ENTIRE STAFF

8010 TYLER ST.

MERRILVILLE , INDIANA

(219) 769 - 6241



MAY GOD PRESERVE YOU  
AND YOUR NEW  
CHURCH

Father Rade Merick  
The Executive Board  
and  
All Parishioners of  
ST. GEORGE CHURCH  
FARRELL PA.

*Congratulations*

ON YOUR  
SUPERB ACHIEVEMENT !  
CAPITAL SAVINGS ASSOCIATION  
GARY NATIONAL BANK  
GARY , INDIANA

FOR ALL YOUR PLUMBING NEEDS  
WATER HEATERS , SUMP PUMPS ETC.

LEEP'S SUPPLY COMPANY  
2543 HIGHWAY AVENUE  
HIGHLAND , IND . 46322  
PHONE 219-838-2772



WE HELPED MAKE IT SO!



ST ELIJAH FUND - RAISING COMMITTEE

Seated, left to right: Michael Lalic, co-chairman; Myra Lalic, Chairman; Miso Jovic, Treasurer; Ivanka Jasnic, Treasurer.

Back Row: Dusan Manojlovic, Dan Simic Jr. Petar Andrich, Ray Radoja, John Bradas and Petar Jakovljevic.

Middle Row: Clarice Ugrinich, Jackie Bradas, Sophie Djujic, Milan Jokic Mara Andjelich, Stojana Lackovic, Slavka Manojlovic, Milica Iglendza.

Absent from picture: Dane Radoja Sandy Simic, Stoyan Zorljenac Draga Milich Ljubica Dick, Bernice Bresic, Vera Jerkovich, Dragana Milkovich.

CONGRATULATIONS AND BEST WISHES

FROM

HOLY TRINITY SERBIAN ORTHODOX CHURCH: SCHOOL CONGREGATION  
4920 Clairton Blvd.  
PITTSBURGH, PA - Tel. (412) 882 - 3900

Rev. Dragan Filipovic, Pastor - Tel. (412) 741 - 3577

Executive Board :

George M. Topich  
Dusan Mamula  
Walter Ranick  
Valarie Stepanovich  
Joseph Bozovich  
Eliot Maravich

Church Board President  
1st Vice President  
2nd Vice President  
Secretary  
Treasurer  
Financial Secretary



# SERB NATIONAL FEDERATION



## FRATERNALISM - INSURANCE

### PRESERVES

#### SERBIAN

HERITAGE  
CULTURE  
TRADITIONS  
HISTORY  
MUSIC

### PROMOTES

SNF NATIONAL EVENTS  
LOCAL LODGE AFFAIRS  
CHURCH FUNCTIONS  
SERBIAN SINGING FED.  
K.S.S. AFFAIRS  
CHOIR EVENTS  
SERBIAN CLUBS

### INSURES ITS MEMBERS

LIFE PAID UP AT 65  
20 PAYMENT LIFE  
WHOLE LIFE

ENDOWMENT 20 Yr.  
Plus many new plans

### JOIN THE

## SERB NATIONAL FEDERATION

3414 FIFTH AVENUE PITTSBURGH, PA. 15213





# У СПОМЕН Драже Михаиловића

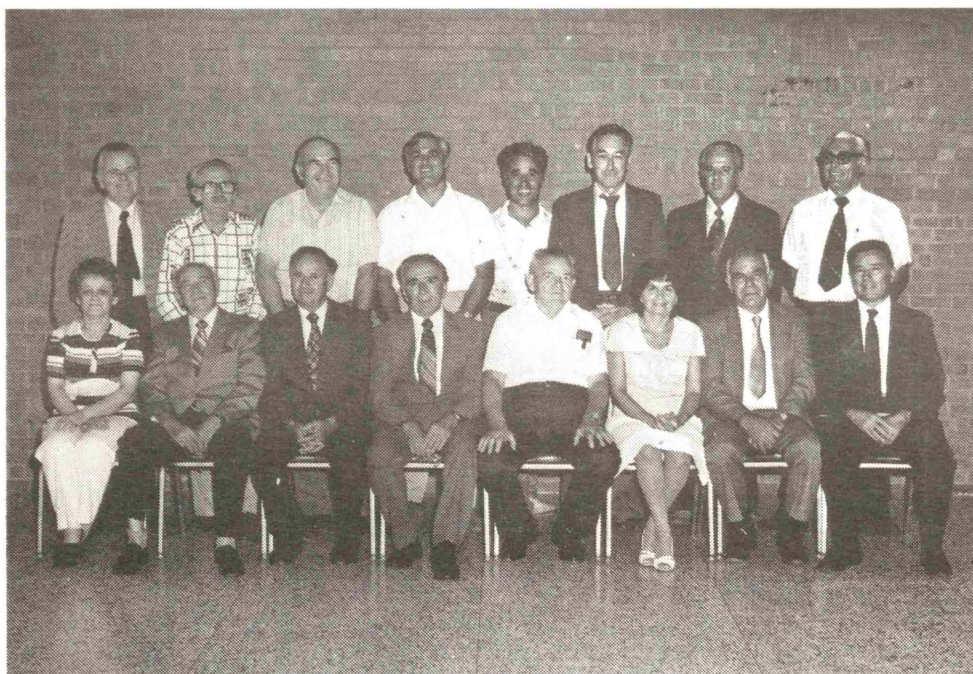
СРПСКИ ЧЕТНИЧКИ ПОКРЕТ  
"ГАВРИЛО ПРИНЦИП"



S.N.S. S R B I J A BR.170  
GARY / MERRILLVILLE INDIANA

Uprava sa clanstvom zeli da cestita Crkveno-skolskoj opstini Sv. Proroka Ilije na podizanju i osvecenju novog hrama Sv. Proroka Ilije u Merrillville, Indiana.

Vekovi su garancija; tu garanciju ostavljamo u nasledje nasim mladjim pokolenjima



UPRAVA DRUSTVA ZA 1983 GODINU

Pocasni pretsednik - Filip Kasich  
Pretsednik ---- Vaso Manojlovich  
Pod-presednik ---- Mladen Maksimovich  
Pod-presednik -- -- Petar M. Kasich

Blagajnica --- Vera Jerkovich  
Racunovodja - Doroti Isailovich  
Pom. Racunovodja - Ilija Manojlovich  
Clanovi uprave: - Obrad Lalich  
Nikola Milich  
Petar Bader

Milan Manojlovich  
Jovan Jerkovich

Staratelj Podmladka - Milorad Stojich

Bolesnicki Odbor: Prota Djordje Lazich, Mile Jovanovich, Jovan Borak  
Sportska Sekcija: Momcilo Isailovich, Deni Simich  
Odbor za zabave i piknike:  
Jovan Berich, Nikola Novakovich, Sava Manojlovich, Mico Marich  
Nadzorni Odbor:  
Pretsednik Zivan Pekovich  
Clanovi: Ilija Marich i Dusan Manojlovich

The Board of SNF Lodge 170 - SRBIJA - with its entire membership of 300 . plus 130 in the Junior Order extend hearty congratulations to the church members of St. Elijah the Great Prophet on the consecration of this beautiful house of God.

We inherited the flame of faith from our forefathers and now pass the torch to our young people .. Carry It on !



### CHURCH SCHOOL BOARD OF ST. ELIJAH, STUDENTS AND TEACHERS

. . . share in the joy of our newly-completed church. We pray that our holy work, the teaching of religion and heritage, be the most important goal of our parish. We greet the founders and leaders, donors and workers, the entire parish for their God-given devotion to the task of building our new church complex. May they enjoy . . .

MANY, MANY LONG YEARS !



. . . Школски одбор дели радост целе парохије поводом освећења наше нове цркве, узносећи молитве Господу Исусу Христу да она буде најважнија школа у подизању и васпитању нашег подмлатка. Поздрављамо све трудбенике и раднике, приложнике и дародавце, честитамо свима парохијанима завршетак богоугодног дела и кличмо им :

ЖИВЕЛИ НА МНОГАЈАЉЕТА !



SRPSKI SPORTSKI DINARA  
POZDRAVLJA SVE SVOJE CLANOVE I CESTITA  
SVIM UPRAVITELJIMA CRKVENOSKOLSKE OPSTINE  
SVETOG PROROKA ILIJE  
NA OVOM VELIKOM DELU !



*Merrillville, Ind.*

UPRAVA SRPSKOG SPORTSKOG KLUBA ' D I N A R A '

PRETSEDNIK	NIKOLA DRAGIC
POTPRESEDNICI	NIKOLA BEADER.
	MILAN ALAVANJA
	VASO STOJIC

BLAGAJNIK	ZIVKO CUCUZ
SEKRETAR	MIRKO JAKSIC



## КОЛО СРПСКИХ СЕСТАРА

Коло Српских Сестара Св. Илије на челу са својом претседницом Јованком Анђелић поздравља велико и богоугодно дело парохије Св. Илије, учествује са одушевљењем у радости освећења нове цркве, и сретно је и Богу захвално да је и оно са својим радом и прилогом сестринским, допринело украшавању новог храма.

Нека би нам Бог, молитвама Св. Илије, помогао да и даље са преданошћу, добром вољом и љубављу послужимо раду и напретку наше Српске Цркве, а посебно цркве Св. Илије.

Нека нам је Богом благословено ово славље и живели нам сви

НА МНОГАЈА ЛЈЕТА !



Members of the Circle of Serbian Sisters, with their president Jovanka Andjelich, greet the parish of St. Elijah on this joyous occasion, the consecration of our new church. We share with you the happiness in completing our meaningful work to the Glory of God. We are grateful to God that we, the Circle of Serbian Sisters, worked alongside you and supported your long-range goals. May God and St. Elijah aid us in continuing our work together in love and unity, to permit us to complete our task here as well as to aid our Serbian Orthodox Church world-wide in its meaningful growth and development. May these days of joyous celebration and sincere prayer be blessed by God! We greet you all with the traditional...

MANY, MANY LONG YEARS !

### BOARD OF CIRCLE OF SERBIAN SISTERS

Jovanka Andjelic, President  
Mira Kostur, 1st Vice-president  
Jackie Bradas, 2nd Vice-president

Milly Popovic, Treasurer

Clarice Ugrinich, 3rd Vice-president  
Helen Pekovich, Secretary  
Andja Vulinovic, Fin. Secretary



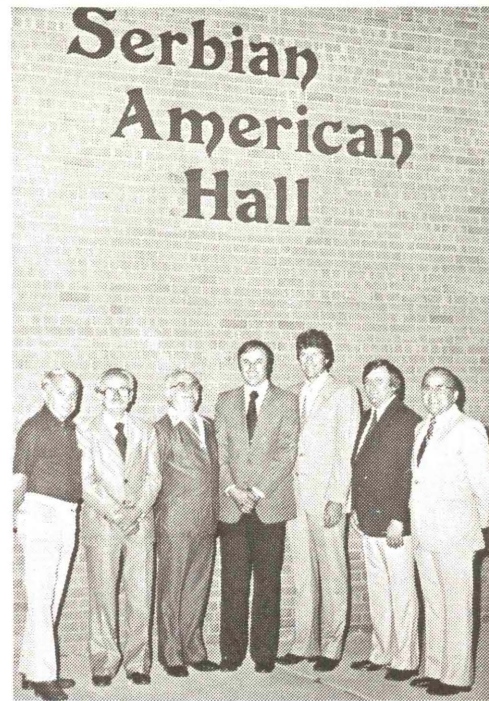
IT HAS BEEN OUR PRIVILEGE...

TO SERVE THE ST ELIJAH CHURCH PARISH.  
OUR BEAUTIFUL CHURCH IS THE RESULT  
OF GREAT SACRIFICE AND SELFLESS WORK  
OF ALL OUR MEMBERS

WE ARE PROUD TO BE NUMBERED AMONG  
THEM.

**LARGE OR SMALL**  
**WE CATER 'EM ALL**  
Modern facilities that can accommodate  
parties from 50 to 1,000  
**SERBIAN AMERICAN HALL**  
8700 Taft — Merrillville  
(½ Mi. So. of Rte. 30 on Taft St.)  
769-4375

FISH FRY EVERY FRIDAY



HALL BOARD - Petar Andric, Center ( Hall Chairman )  
From left, George "Lala" Stanistic, (Bar chairman)  
Momcilo "Iso" Isailovich, ( Treasurer ), Branko  
Jocic, ( Hall-Co-Chairman ); on Andric's left:  
Danny Simic, ( Publicity ); Vaso Popovich,  
(Secretary) and Boro Bresic, ( Bar Chairman ).

CONGRATULATIONS

TO

*St. Elijah Serbian Orthodox Church*

A I R C O M F O R T C O R P O R A T I O N

M E R R I L L V I L L E , I N D I A N A

AIR CONDITIONING ENERGY MANAGEMENT  
PROCESS PIPING INDUSTRIAL SHEETMETAL  
VENTIALTION MAINTENANCE CONTRACTS  
HEATING EMERGENCY SERVICE



IN MEMORY OF

MILOŠ DOBRIJEVIĆ  
1898 - 1981

DJUKA DOBRIJEVIĆ  
1900 - 1976



STEVO & SPOMENKA DOBRIJEVIĆ with ANA & TANJA  
MARKO & SMILJA CUCUS with RANKO, PETAR, MILKA & SLAVOJKA



СВИМА СРБИМА И СРПКИЊАМА  
ЖЕЛИМО СРЕЋНО ОСВЕЋЕЊЕ ЦРКВЕ СВ. ИЛИЈЕ  
У МЕРИЛВИЛУ, ИНДИЈАНА - ОКТОБРА 1983 ГОДИНЕ .

СРЕЋУ И СЛОГУ СРБИМА ЖЕЛИМО !

ФАМИЛИЈА СТАНОЈЕВИЋ

УРОШ, КАТАРИНА, СЛАВИЦА, ДАНИЦА и ТОМИСЛАВ



# **HOLBART LOCKER AND MEAT**

## **PKG. CO. INC.**

8 6 0 2 RANDOLPH ST .

CROWN POINT , INDIANA 4 6 3 0 7

( 2 1 9 ) 942 - 5952

**ROASTING PIGS**

**LAMB FOR BARBEQUE**

**4 0 Lb. BAGS OLD FASHION STICK CHARCOAL**

**BARBEQUE SPITS FOR RENT**

**FREEZER BEEF**

**ALL MEAT TOP QUALITY AND LOCALLY RAISED**



IN MEMORY



† VUKOJE JASNIC

U OVOJ GODINI - OSVEĆENJA NASEG VELICANSTVENOG HRAMA - IZGUBISMO NASEG DRAGOG MUZA, OCA TASTA I DEDU † VUKOJA JASNIĆA KOJI JE SVESRDNO POMOGAO DA SE OVO VELIKO DELO DOVRSI.

SVAKODNEVNO SE SECAMO NJEGA I NJегоVIH DOBRIH DELA I NEKA MU JE SLAVA I HVALA I VECAN POMEN MEDJU NAMA !

OZALOSCENI:

SUPRUGA MILADIJA

KCERKA STAMENKA

KCERKA STAMENKA

ZET MILAN

SIN SVETOLIK

SNAHA IVANKA

I UNUCAD

BRANKO-MILENA-TOMISLAV I JULIANA

IN LOVING MEMORY

OF

FATHER  
MOTHER  
BROTHER

TODOR  
STEVANIJA  
DARKO

BOSKO NANIC AND FAMILY  
SOUTH CHICAGO, ILLINOIS





CONGRATULATIONS  
AND  
BEST WISHES  
ON THE CONSECRATION OF YOUR NEW CHURCH

**GOAD & GOAD**

ATTORNEYS AT LAW

1 0 0 0 E . 8 0 th PL.

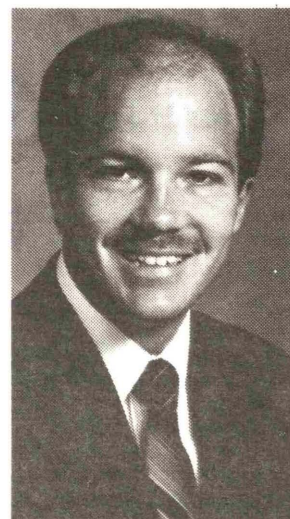
Suite 2 3 6 North

MERRILLVILLE , IND . 46410

( 2 1 9 ) 7 6 9 - 6 6 6 3



Wendell W. Goad



Wendell W. Goad , II



*Congratulations and Best Wishes  
from*

**YOUR MOSAIC ARTIST**



GEORGE S. PAPA STAMATIOU

MOSAIC, FRESCOES, PORTABLE ICONS

AGIAS FILOTHEIS 8 ATHENS T.T. 117 HELLAS

TELEPHONE: 32 40 702 • 32 43 736 • 32 49 448



GOOD LUCK TO ALL OUR FRIENDS AT ST. ELIJAH SERBIAN ORTHODOX CHURCH

**WILLIAM A. SMITH INSURANCE AGENCY**

8585 BROADWAY , SUITE 601

MERRILLVILLE , INDIANA 46410

( 219 ) 738 - 2676

THE INSURERS OF ST. ELIJAH PARISH

WE HANDLE ALL LINES OF INSURANCE

AUTOMOBILE

LIFE

INDUSTRIAL

COMMERCIAL

HOMEOWNERS

SERVING THE PEOPLE OF LAKE COUNTY , INDIANA FOR THE LAST 60 YEARS



ALL OF US AT  
**LAKE COUNTY GLASS CO., INC.**  
HAMMOND, INDIANA  
WISH ALL OF YOU AT ST. ELIJAH  
PEACE AND HAPPINESS ON THIS DAY OF  
CONSECRATION OF ST. ELIJAH SERBIAN ORTHODOX CHURCH

We thank you for the opportunity to be of service to you.



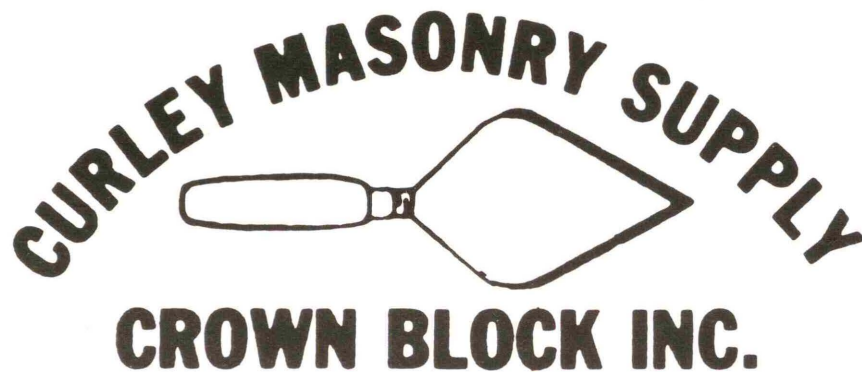
## **CURLEY MASONRY SUPPLY**

**CROWN BLOCK INC.**

**820 THOMAS ST.  
CROWN POINT, IND. 46307**

**(219) 769-1770**

We, Curley Masonry Supply have furnished Brick, Block and Masonry supplies to your beautiful St. Elijah Church. If we can help you with your new homes, please call.





# **A. A. GRECCO INSURANCE AGENCY, INC.**

8 3 9 4 MISSISSIPPI STREET  
MERRILLVILLE INDIANA 4 6 4 1 0

(219) 7 3 6 - 2 0 2 0

SERVING YOUR INSURANCE NEEDS TODAY

FOR

A BETTER TOMORROW

A.A. Grecco

Gerald J. Grecco

Arthur A. Erdelac

\*\*\*\*\*

## **A. A. GRECCO TRAVEL, INC.**

1 9 1 1 SOUTHLAKE MALL  
MERRILLVILLE INDIANA 4 6 4 1 0

(219) 7 3 8 - 2 1 7 5

COMPLETE TRAVEL SERVICE  
GROUPS - AIR - LAND - SEA

AM TRAK - TOURS - CRUISES

HOTELS - RESORTS

AIR TICKETS AT AIRPORT PRICES-



ПЕТАР ЋУЋУЗ  
СА СУПРУГОМ МАРИЈАНОМ  
СИНОМ НЕДЕЉКОМ  
УНУКОМ АЛЕКСАНДРОМ - АЦОМ  
И СНАХОМ КАРМЕН

ЧЕСТИТА  
СРПСКОЈ ПРАВОСЛАВНОЈ ЦРКВИ  
НА ОСВЕЋЕЊУ ХРАМА .

ОВАКО ЗАИСТА ДИВНОМ УСПЕХУ !

WE ARE PROUD TO HAVE  
PARTICIPATED IN THE  
BUILDING OF THIS  
BEAUTIFUL CHURCH !

THANK YOU FOR THE PRIVILEGE  
FLUCK CUT STONE CO., INC.

4790 FLUCK MILL RD .

P.O. BOX 637

BLOOMINGTON , INDIANA 47402

BUICK  
HONDA

AMC  
JEEP  
RENAULT

**KEN MAVES**  
SALES MASTER  
NEW & USED CARS

**JACK BROWN BUICK-HONDA**  
209TH & WESTERN AVENUE  
CHICAGO HEIGHTS, IL 60411

AREA CODE 312  
LOCAL 481-4000  
CHICAGO 928-1500  
RES. 312/799-8597

• NEW HOMES  
• REMODELING  
• FREE ESTIMATES

2400 W. LINCOLN HWY.  
MERRILLVILLE, IN 46410

**I V CONSTRUCTION**

ELI VUKOVICH

OFFICE: (219) 769-0789  
HOME: (219) 769-1318

Stevo i Vukosava Vukovic  
Merrillville, Indiana





*American Auto Parts*  
**NEW - USED - REBUILT PARTS**

3513 MICHIGAN AVE.  
NEW CHICAGO, IND. 46342

219-962-1126



HAIR STYLING FOR MEN

Phone 980-3555

4767 Cleveland Street  
Merrillville, Indiana



NEW & USED  
BIKES

*Johnny's Bike Shop*  
"WE SERVICE ALL MAKES"

503 E. MAIN ST.  
GRIFFITH, IN. 46319

PHONE  
(219) 924-0105

*Congratulations*



RICHARD SCHEPEL

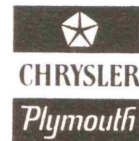
**SCHEPEL BUICK, Inc.**

3209 WEST LINCOLN HWY. MERRILLVILLE, INDIANA 46410  
312-474-6000 • 219-769-6381



## BOSAK MOTOR SALES, Inc.

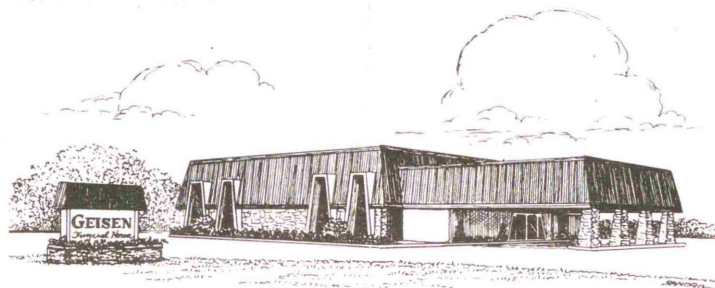
3111 West Lincoln Highway • MERRILLVILLE, IND. 46410  
Telephone 738-2323



Since 1867  
**GEISEN FUNERAL HOME, Inc.**

7905 BROADWAY - MERRILLVILLE 769-3322

*"Four Generations of Dependable Service"*



109 N. EAST STREET - CROWN POINT 663-2500



A  
JOY TO BEHOLD!

\*\*\*\*\*

DAN & LILLIAN DRAKULICH  
CROWN POINT, INDIANA



CESTITAMO  
OSVECENJE CRKVE

MILOJKO ZLATIJA & SIN RATZO CUCUZ

**PF** Peoples Federal  
Savings & Loan  
Association  
SINCE 1910

MERRILLVILLE, 7915 Taft Street, 769-8452  
(One block north of Rt. 30 on Rt. 55)

CONGRATULATIONS & BEST WISHES  
TO THE PARISHIONERS OF ST. ELIJAH  
FOR THEIR GREAT EFFORT AND SACRIFICE



Ж И В Е Л И С Р Б И !  
ДРУШТВО ЈЕДИНСТВО Бр. 99 С.Н.С.  
ЈЕ ЈЕДНО ОД НАЈВЕЋИХ ДРУШТАВА  
СРПСКОГ НАРОДНОГ САВЕЗА  
И  
КОЈЕ ИСПУЊАВА СВОЈЕ  
ОБАВЕЗЕ ПРЕМА С.Н.С.  
УПРАВА

BEST WISHES FROM

ABLE PAPER & JANITORIAL SUPPLIES  
75 East 73rd Avenue  
Merrillville Indiana 46410  
Phone 769-2266

"WEDDING AND PARTY SUPPLIES"



CURRY COPY CENTER  
5546 Broadway  
Merrillville, Indiana

WE ARE PLEASED TO SERVE ST. ELIJAH CHURCH  
FOR ALL THEIR PRINTING NEEDS

DOUGLAS TUFT  
PRESIDENT

*including*  
*— Letterheads — Envelopes — Business Cards —*  
*Memo Pads — Index Cards — Carbonless Forms*  
*And if you need copies quick, bring them to our*  
*Xerox "Miracle Machine"*

Call Us By Noon  
*for Same Day Pickup*

Call Curry  
887-5208



MANY HAPPY RETURNS OF THE DAY !

*Rubino & Padula*

ATTORNEYS AT LAW

5254 HOHMAN AVENUE  
HAMMOND, INDIANA 46320

TERRENCE M. RUBINO  
WILLIAM A. PADULA

(219) 933-6457

---

PHONE 219/887-4995

**EMIL PERROTTA CO.**

"ESTABLISHED 1934"

LATHING - PLASTERING - DRYWALL  
ACOUSTICAL CONTRACTORS  
DISTRIBUTORS OF ARMSTRONG - U.S. GYPSUM  
ACOUSTICAL CEILING PRODUCTS

EMIL J. PERROTTA

3982 VAN BUREN ST.  
GARY, IN 46408



CONGRATULATIONS!

It was an honor and a privilege to have  
taken part in the construction of the new

St. Elijah Serbian Orthodox Church

**LARMCO COMPANY, INC.**  
**MASONRY CONTRACTORS**



183rd STREET & FRED STREET  
LANSING, ILLINOIS 60438

Office Phone: (312) 895-3387

CONGRATULATIONS!

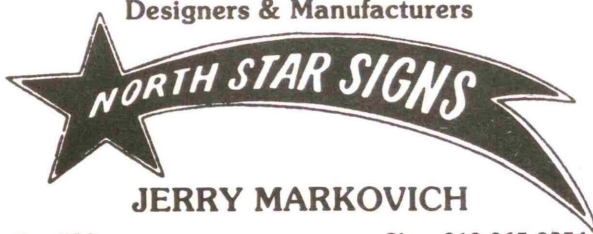
JACK E. GRAWFORD

CANDIDATE  
FOR

UNITED STATES CONGRESS  
FIRST DISTRICT OF INDIANA

*Congratulations*

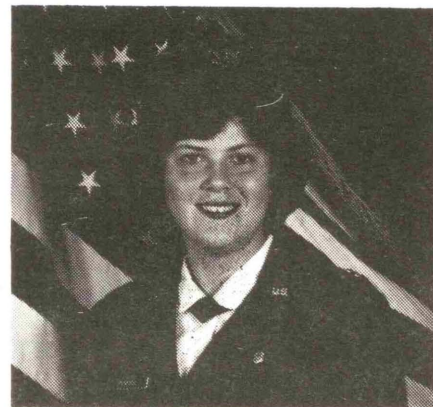
Designers & Manufacturers



**JERRY MARKOVICH**

Box 539  
Monticello, IN 47960

Shop 219-965-2354  
Residence 219-965-4292



GREETINGS  
FROM SAN ANTONIO, TEXAS

.. My thoughts and  
Prayers are with you .

CAPT. ELEANORE PAUNOVICH D.D.S.

Former Member - SSF Board  
Former President - St Elijah Choir  
Former Sunday Director - SSS St. ELIJAH  
and AND  
Always a member of St Elijah  
Serbian Orthodox Church !

Congratulations on the Consecration !



# ★ BOB ANDERSON INC.

## PONTIAC

SALES & SERVICE  
PARTS & BODY SHOP

1510 N. MAIN ST. CROWN POINT, INDIANA

663 - 0868

769 - 3214



СРЕТНИ СМО ДА ВИДИМО ЗАВРШЕТАК ОВОГ ВЕЛИКОГ БОГОУГОДНОГ ДЕЛА !

СЛУЖИ НАШ СВИМА НА ЧАСТ !

НЕКА И ДАЉЕ БЛАГОСЛОВ БОЖИ БУДЕ СА НАМА !

НЕКА ЈЕ СРЕТНО И ДУГОВЕЧНО !

ПЕТАР И ЉУБИЦА ЈАКОВЉЕВИЋ  
СА ФАМИЛИЈОМ



## ПОЗДРАВ И ЧЕСТИТКА

Осећам се радостан што и преко све  
Споменице могу да поздравим нашу  
родољубиву и Богољубиву Браћу и Сестре,  
чланове Цркве Св. Илије, који својим  
трудом и радом крунишу освећењем нашег  
новог величанственог храма Св. Илије. Нека  
Господ Бог помогне да то буде и за свагда  
остане наше топло верско и национално  
огњиште на којем ћемо учврстити наше  
духовно и национално јединство у молитви  
Богу и у служби своје Српском Роду.



ДРАГУТИН - ДРАЈА - ЋОНЛИЋ

---

BEST WISHES FROM THE  
SERBIAN ORTHODOX CHURCH  
OF THE  
ASSUMPTION  
FAIR OAKS, CALIFORNIA





**ROCK of AGES**  
FAMILY MONUMENTS



**KOSIBA MONUMENTS, INC.**

1007 W. 45TH AVENUE  
GARY, INDIANA 46408  
PHONE: (219) 884-1845

**WE DELIVER TO ALL CEMETERIES**

*Congratulations*



**4088 Broadway  
Gary, IN**

**C & L AUTO SUPPLY, INC.**

●Parts●Accessories●Speed Equipment

Daily:  
8 a.m.-9 p.m.  
Saturday  
8 a.m.-5 p.m.

**LEO LACNY 887-5294**  
**HENRY CIESLAK 884-7063**

**BANQUET FACILITIES TO 150**

Phone (219) 769-5000

**El-Mar's**

*Fine Dining and Lounge*

Phyllis M. Sancya  
Louis G. Sancya

7404 Broadway  
Merrillville, Indiana 46410

*Congratulations  
and  
Best Wishes*

**Bakker PRODUCE INC.**

Wholesale Fruits & Vegetables

211 W. Main Street Griffith, Indiana 46319

**Phones: (219) 924-8950**  
**(312) 731-5171**



CONGRATULATIONS  
AND  
BEST WISHES  
TO THE PARISHIONERS OF  
ST . ELIJAH SERBIAN ORTHODOX CHURCH  
FROM  
ROBERT N . SCUDELLA  
A . G . EDWARDS & SONS , INC .  
8 3 0 0 MISSISSIPPI ST.  
MERRILLVILLE , INDIANA

***BEST WISHES***  
FROM  
THE PATIO PRIME STEAK HOUSE  
7 7 0 6 B R O A D W A Y  
MERRILLVILLE, INDIANA

CONGRATULATIONS  
AND  
BEST WISHES

FROM  
LE CLAIRE & CO  
521 East 86th Ave  
Merrillville , Indiana

769-6711

One insurance agent for all your  
INSURANCE NEEDS

24 HOUR SERVICE

219/769-2950

SECURITY SYSTEMS BY RAY BERGER  
HOMES WAREHOUSES AUTOS  
BUSINESSES FACTORIES STORES

RAY BERGER

7645 MISSISSIPPI ST.  
MERRILLVILLE, IN 46410



## CONGRATULATIONS

(219) 663-0098



*Schwarz*  
**Welding & Iron Work, Inc.**

ADOLPH SCHWARZ  
PRESIDENT

528 N. SHERIDAN ST.  
CROWN POINT, IN 46307

## *Congratulations*

### St. Elijah Serbian Orthodox Church

QUALITY FLOWERS FOR ALL OCCASIONS



4231 BROADWAY  
GARY, INDIANA

PHONE  
887-7456

## *Best Wishes*

FROM

STEVE & TOM SANDERS

PHONE 887-7444

RADIO DISPATCHED TRUCKS

### SANDERS READY-MIXED CONCRETE, INC.

BIG ENOUGH TO SERVE YOU  
SMALL ENOUGH TO KNOW YOU

STEVE T. SANDERS  
TOM S. SANDERS

3800 RHODE ISLAND ST.  
GARY, INDIANA

# Best Wishes

CHARLES BOCCA



## VALPARAISO AUTO PARTS AUTO WRECKERS

USED AUTO & TRUCK PARTS  
USED & REBUILT RADIATORS  
- REBUILT ALTERNATORS & STARTERS



"WE BUY WRECKED CARS"

**762-8950**

OR

**462-3753**

2155 W LINCOLNWAY ST. RD. 130 - WEST OF VALPO

**Wrecks**

NOW Offering You **MMMMORE**  
**Strack & Van Til**  
**MEGA MART**  
HAMMOND • HIGHLAND • SCHERERVILLE • MERRILLVILLE

CATERING  
AVAILABLE FOR ALL OCCASIONS

Let Strack & Van Til put their finishing touches on your party or reception. Perfect for weddings, rehearsal dinners, banquets, women's clubs and graduation parties. Strack & Van Til will cater with a large variety of meats, breads, vegetables and cheeses. We can serve any size group, in any home, church or hall of your choice. Call any of our four convenient locations for more information.

Call Today!

Hammond 844-5415

Highland 924-6932

Merrillville 738-2150

Schererville 865-8991

Phone 397-2007

### *East Chicago Budget Sales*

General Merchandise - Wholesale Only  
to Clubs, Churches, Organizations  
Toys - Appliances  
Daily Hours: 9:30 a.m. to 1:30 p.m.

1108 W. 149th Street

East Chicago, Indiana 46312

## NEW CADILLACS

NO  
GIMMICKS  
NO  
ADD-ONS  
**11.5%**

**FINANCING  
TO QUALIFIED BUYERS**

**OLSEN CADILLAC, INC.**



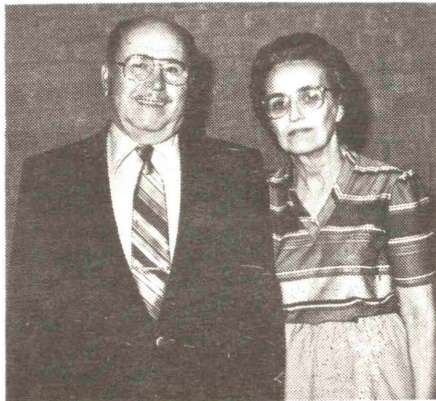
3329 WEST LINCOLN HWY. (U.S. 30)

PHONES: (219) 738-1900 (312) 374-1110





*Congratulations  
and Best Wishes*



MILE AND NELLIE MOMCILOVICH

## CONGRATULATIONS

ON YOUR  
BEAUTIFUL NEW CHURCH

\*\*\*

MILORAD AND MILICA VAJAGICH  
HIGHLAND, INDIANA

## *Congratulations*

FROM

B & D BEVERAGE MART

4955 BROADWAY

GLEN PARK - 887-1880

Imported and Domestic

\*\*\* BEER \*\*\* WINES \*\*\* LIQUORS \*\*\*

DAVID JULOVICH, Manager

## LAWN & GARDEN EQUIPMENT

KUBOTA TRACTORS & EQUIPMENT

McCULLOCH  
CHAIN SAWS



WHEEL HORSE'S

## Sales Service Parts

LAWN-BOY

SNAPPER

Simplicity

Allis  
Chalmers

Gruel Bros, Inc.

663-0076

1601 N. MAIN CROWN POINT





CONGRATULATIONS

FROM

SSS ST. NICHOLAS CHOIR  
OF  
OMAHA, NEBRASKA

PRESIDENT  
VICE PRESIDENT  
SECRETARY  
TREASURER

PETER SASICH  
BILL EVANOFF  
YVONNE CURRY  
LINDA OLSEN

I will praise God's name in song and  
Glorify Him with thanksgiving".  
Psalm 69:30

CONGRATULATIONS AND BEST WISHES !

ST. STEVAN OF DECHANI  
SERBIAN ORTHODOX CHURCH

2410 No. CASSADY AVE

COLUMBUS, OHIO 43219

VERY REV. FR. MATEYA MATEJIC

CHURCH BOARD  
CIRCLE OF SERBIAN SISTERS  
CHURCH CHOIR

GOOD WISHES

ON THE

CONSECRATION

ON YOUR NEW CHURCH

GRIFFITH READY MIXED CONCRETE, INC.  
DIVISION OZINGA BROS, INC  
1108 EAST MAIN ST.  
GRIFFITH, INDIANA

WE ARE PROUD TO HAVE SOLD YOU

THE LAND FOR YOUR

BEAUTIFUL NEW CHURCH COMPLEX

WILLE & STIENER ASSOCIATES

FARM AND LAND BROKERS

CROWN POINT, INDIANA



ROBERT HOFFMAN

*Photographer*

219 / 887-4097

3655 WASHINGTON STREET  
GARY, INDIANA 46408



MACK MILLER CANDLE CO INC  
HAPPY TO SERVE YOUR CHURCH

CESTITAMO SVOJ BRACI I CESTRAMA

PAROHI ANIMA SV. ILIJE

OSVECENJE NOVE CRKVE

SA NAJLEPSIM ZELJAMA !

MIHAILO I MARA KOSTUR  
SA DECOM

I  
SIMEUNA TICA

CONGRATULATIONS

EUGENE KNEZ

&

NICK KERKEZ

RED CARPET - BARICK REALTY  
5655 Broadway  
MERRILLVILLE

We can handle your RealEstate Needs'



COREY BROTHERS BAKERY  
HOBATR, INDIANA

We answer your Sweet Wishes



VENDRAMIN'S LAWN & POWER  
1140 - 81 st Rte 30  
MERRILLVILLE

See us For Tools & Lawn Care



CESTITAMO  
OSVEĆENJE CRKVE  
SVETOG ILIJE



STEVO MILICA MILAN  
LAZAR, MARKO i STEVICA  
IGLENDJA

CESTITAMO



Osvetenje naseg novog hrama Sv. Ilije  
kao redak dogadjaj.

Neka Srpski duh zivi u srcima sviju nas  
sada i uvek.

ZIVELI!

JELENA, MILAN I DRAGI PETROVIC

ACTIVE MEMBER OF  
SSS ST ELIJAH  
from 1964 to the day he died.  
HE LIVES IN OUR MEMORY

† MILUTIN POPOVIC  
1922 - 1982

Wife - MILLY  
Children - MILTON, ANN DONNA, ROSE  
and Son - in - Law DAN WOLF

CONGRATULATIONS  
from

**insty**

 **prints**®

**THE WIZ  
OF THE PRINTING BIZ®**

7998 Broadway - 769-4595  
3841 Broadway - 884-0376



CONGRATULATIONS  
 MIKES SPORTING  
 CONGRATULATIONS  
 HOPFMAN PHOTO  
 CONGRATULATIONS  
 ISAILOVICH



Za poslednjih nekoliko godina  
 Pretsednica sam Kola Srpskih  
 Sestara Sv. Ilije.  
 Sretna sam da sam sa svojim  
 Kolom mogla pomoci Upravama  
 nase Crkve na celu Djordja  
 Pejovica Zivana Pekovica i  
 sada Mihaila Paunovica u doba  
 kada je se ovo veliko delo gradilo.

Neka je sretno osvecenje !

Jovanka Andjelic, Pretsednica  
 Kola Sestara Sv. Ilije  
 sa sinovima Dusanom i Jovanom  
 i snahom Dusankom



NEKA JE SRETNO OSVEĆENJE  
 UZ ČESTITKU SVEMU ČLANSTVU  
 SVETOG ILIJE !

SIROVICA FAMILIJA  
 Stanislav, Ljuba, Marko  
 Stevan, Stana, Aleksandra, Kristina i Jovanka



РАДИО ЧАС  
ПОКРЕТА СРПСКИХ ЧЕТНИКА  
РАВНЕ ГОРЕ

Емитује своје емисије  
СВАКЕ НЕДЕЉЕ ОД 12 - 1:30 п.п.  
преко станице

WJOY - 104 FM , Crown Point , Indiana

ПОЗДРАВЉА ОСВЕЋЕЊЕ НОВОГ ХРАМА  
СВЕТОГ ИЛИЈЕ У МЕРИЛВИЛУ, ИНДИЈАНА  
И ЖЕЛИ ОВОЈ ПАРОХИЈИ СЛОЖНИ  
УСПЕХ У ВЕРСКОМ И НАЦИОНАЛНОМ РАДУ  
ЖИВЕЛИ !

Претседник Радио Часа  
Богдан Маркош  
Спикер  
Мићо Марић  
Благајник  
Јован Манојловић



We cherish the memory of being the first  
Choir to sing, " Tebje Boga Hvalim ", in St.  
Elijah on October 30 , 1982 .

CONGRATULATION

ON YOUR CONSECRATION!

ST. SAVA SERBIAN CHURCH CHOIR  
TORONTO, ONTARIO, CANADA

WELCOME TO THE HUB CITY !

CONGRATULATIONS ON YOUR NEW CHURCH

**Carroll** **Chevrolet**  
**CROWN POINT, INDIANA**

WE INVITE YOU TO VISIT OUR DEALERSHIP

IN THE CITY WE HAVE SERVED SINCE 1920 !

1800 N. MAIN ST.

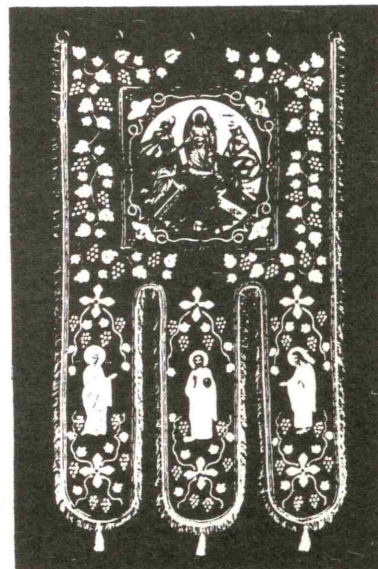
663-3000 - 769-3636



WE WORKED TO LIGHT  
UP YOUR CHURCH

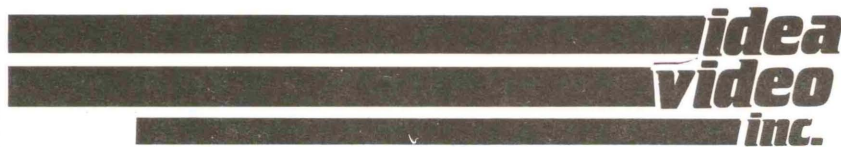
BEST WISHES  
FROM  
MILLER ELECTRIC COMPANY  
505 WEST 84th DRIVE  
MERRILLVILL INDIANA  
RICHARD P. BELLICH — (219) 738 - 1770

CONGRATULATION  
VERA KOKONI  
AND  
GEORGIA LAMBROPOULOU  
EMBROIDERERS  
ATHENS - GREECE





YOUR BEST  
IDEAS  
DESERVE ...



PRODUCTION  
3/4" EDITING  
LOCATION SHOOTING  
POST PRODUCTION SERVICES

8145 OAK AVE. — MILLER, INDIANA 46403 (219) 938-0373

WE REJOICE WITH YOU  
ON THIS GLORIOUS DAY  
KOLO SRPSKIH SESTARA  
KNJEGINJA ZORKA  
of  
SOUTH CHICAGO, ILLINOIS  
1934 50th ANNIVERSARY 1984  
CELEBRATION FEBRUARY 18, 1984  
VILLA DE BRUNO, LYNNWOOD ILLINOIS





IT WAS OUR PLEASURE TO CREATE YOUR  
STAINED GLASS WINDOWS

FRANKLIN ART GLASS STUDIOS, INC.  
222 EAST SYCAMORE STREET  
COLUMBUS, OHIO 43206-2972





BEST WISHES  
FROM GREECE WITH LOVE  
DIMITRIOS MOURLAS  
IKONOPAINTER ARTISTS





**Detail from the Holy Table**

**WITH OUR ART WORK  
AND BEST WISHES**

**TO THE SERBIAN PEOPLE**

**WE THE GREEKS FROM CRETE**

**LOVE YOU !**

**BROTHERS LOYKAKH & A. VOYTSOGIANNAKHS**

**CARVING ARTISTS**

**SPILIA KISAMOY CRETE GREECE**



**YOUR ACHIVEMENT  
A GREAT TRIUMPH FOR SERBIANS EVERYWHERE !**

**KOSTA & SOPHIE PAPICH AND FAMILY**



**NEED A VACATION ?**

**SPEND A FEW WEEKS IN A FULLY FURNISHED  
ALL EQUIPPED CONDOMINIUM !**

- Run Barefoot in the Sand
- Bask in the Sun
- Swim Your Cares Away

**GULF & BAY RESORT  
NAPLES, FLORIDA**

**Just ten steps away from the Gulf !**

**FOR AN ADVENTURE IN DINING -**

**BELGRAD GARDENS  
401 East State Street  
Barberton Ohio**

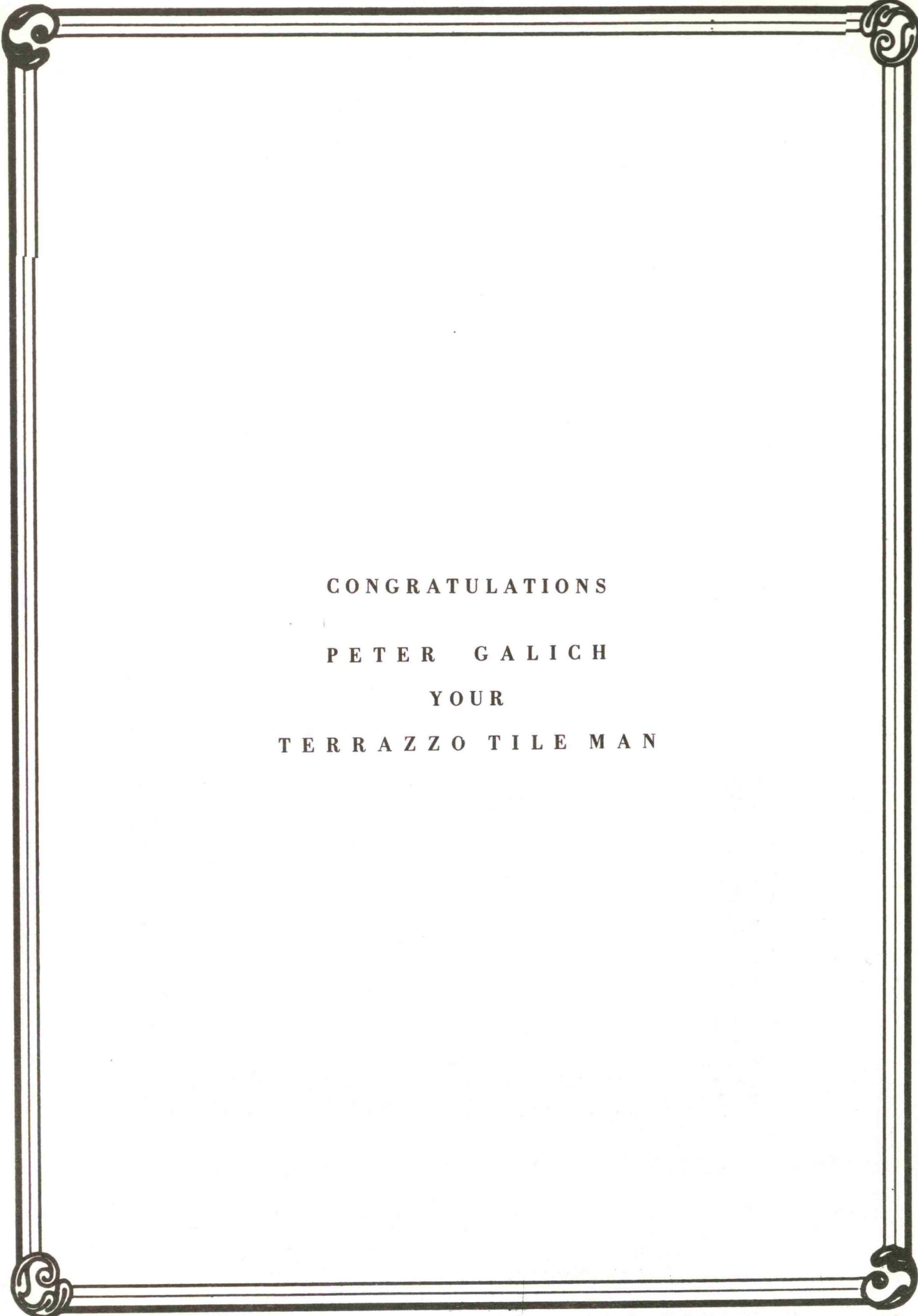
**CELEBRATING OUR 50th ANNIVERSARY  
1933 - 1983**



**For Information on any of the above :**

**KOSTA PAPICH  
765 Dahlia Circle  
Barberton, Ohio 44203**





CONGRATULATIONS  
PETER GALICH  
YOUR  
TERRAZZO TILE MAN



# UNITED SERBS

*Ujedinjeni Srbi*



Weddings ★ Dances ★ Picnics

Rade Ostojic  
Milan Kalaba  
Danny Danilovich  
Rodney Vezmar  
Radovan Labovic

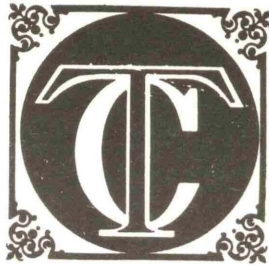
★ *Milan* (219) 663-9576 ★

Danilo

## Leaders in serbian music

JA, MILAN KALABA, CLAN CRKVE SVETOG  
ILIJE, I VODJA ORKESTRA ' UJEDINJENI  
SRBI ' ZELIM DA CESTITAM OSVEĆENJE  
CRKVE I NAPREDAK U BUDUCEM RADU





*Tom  
Crumpton  
& Associates Inc.*  
**REAL ESTATE**

**CROWN POINT, INDIANA**

### **Commercial**

Sites  
Buildings  
Business  
Apartments

### **Industrial**

Sites  
Property  
Buildings  
Development

### **Farms**

Large  
Small  
Management  
Tax Shelters

### **Residential**

Homes  
Lots  
Builders  
SUBDIVISIONS

### **Land**

Investments  
Acreage Parcels  
Development  
Leases

## **COMPLETE REAL ESTATE SERVICE**

**Financing Arranged • Professional Appraisers**

**Property and Farm Management**

**BUY \* SELL \* TRADE**

**"We Honor Your Trust"**

**A/C (219) 769-7123**

**9419 Colorado Avenue - Crown Point, Indiana 46307**



# STILINOVICH & WIATROLIK

4213 Broadway - Gary, Ind. 46409

*Funeral Home*

Telephone: (219) 884-9401

GEORGE STILINOVICH

ROBERT WIATROLIK

NEW LOCATION  
THE FALL OF 1983

7535 TAFT ST.

MERRILLVILLE, IND. 46410

Phone 738-3223



*Congratulations  
from*

**Schilling Bros. Lumber Company**

8900 WICKER AVE. ♦ ST. JOHN, INDIANA 46373

PHONE : ST. JOHN 3 6 5 - 8 5 8 5



CONGRATULATIONS AND BEST WISHES  
ON THE  
CONSECRATION OF YOUR NEW CHURCH

**ROBERT W. BIKOFF**

*Your representative at*

***Calumet Park Cemetery***

***2305 West 73rd Avenue***

***Merrillville, Indiana 46410***



***Complete information:***

***Lots   Markers   Monuments   Mausoleums***

***Phone: 884-1124   769-8803***



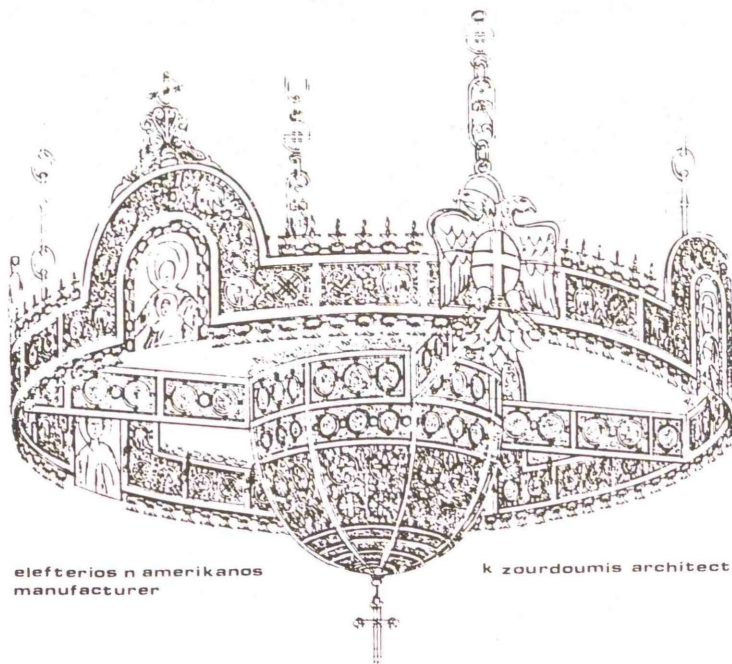
# **Gainer Bank Proudly Supports Your Efforts**



**A Bright New Name for a Great Old Bank**

Each Depositor Insured to \$100,000 by the Federal Deposit Insurance Corp.





elefterios n amerikanos  
manufacturer

k zourdoumis architect

GREATINGS AND BEST WISHES  
TO SERBIAN PEOPLE OF ST. ELIJAH

ELEFTERIOS N AMERIKANOS  
CHANDELIER MANUFACTURER



Compliments of

# GEORGE'S

## Liquor & Delicatessen

1964 W. Lawrence Chicago, IL 60640  
PHONE 312/ 728-6333

Sve Vrste  
Suho Mesnati Proizvoda

- Sremska Kobasica
- Prsuta
- Vesalice
- Pecenice
- Sremski Kulen
- Suva Slanina (Susena)
- Sunke
- I Sve Druge Domace Proizvode

Takodje Imamo Na Prodaji prasece i Jagnjece  
Pecenje Svake Subote I Nedelje.

Posedujemo I Sve Vrste Nasih Domaci  
Pica Vina I Rakije Na Kejsove Prodajemo  
Po Specijalno Snizenim Cenama.

Manastirka  
Prepecenica (Sljivovica)  
Kruskovac

Rubin Vinjak  
Badel Vinjak  
Kao I Sva Ostala Vina I  
Niksicko Pivo

Otvoreno Svakog Dana  
Od 10 a.m. Do 8 p.m.

Sredom Zatvoreno

(312) 728-6333

Vlasnik:  
GEORGE BOZIC



Congratulations to the St. Elijah Serbian Orthodox Church and Congregation on the completion of your building project. I wish you continued success and growth within our community .

CHRIS ANTON  
SHERIFF OF LAKE COUNTY



Нека Вам је сретно освећење Вашег Новог Храма посвећеног Св. Илији , а подигнутог у Мерилвилу , Инд . Од свег срца желим Вам ваш брат православне вере , браћо Срби и сестре Српкиње .

КРИС АНТОН  
ШЕРИФ СРЕЗА





## CONGRATULATIONS

N.W.I.A.S.R.C.



NORTHWEST INDIANA  
AMERICAN SERBIAN  
REPUBLICAN CLUB

HONORARY PRESIDENT ..... DANNY D . SIMIC

ZIVAN PEKOVICH  
NIKOLA STOJSAVLJEVICH  
ILIJA KARNA  
BRANKO JOVANOVIH  
MELANIE SAMARDZIJA  
DUSAN J. MANOJLOVICH

PRESIDENT  
1st VICE PRESIDENT  
2nd VICE PRESIDENT  
3rd VICE PRESIDENT  
SECRETARY  
TREASURER

FOR A BETTER AND HONEST GOVERNMENT

ROBERT D. ORR  
INDIANA STATE GOVERNOR

EDWIN J. SIMCOX  
INDIANA SECRETARY OF STATE



## *Mike's Sporting Goods*

COMPLETE LINE TEAM SUPPLIES - RETAIL & WHOLESALE

THREE STORES !

ASK FOR

Wayne Isailovich  
530 North Main St  
CROWN POINT, IND.

Tom Isailovich  
739 East 41st Ave.  
GARY, IND.

Another Store

RTS 6 AND 51  
HOBART IND.

WE COMMEND YOU  
ON YOUR ACHIEVEMENTS

*Sam and Mike Kucan*

2217 BROADWAY  
GARY INDIANA

PHONE : 882-6853

We furnish fresh-dressed young Lamb  
& Pig - Available for holidays - slava -  
Parties - Weddings.

Kod njih mozete nabaviti mladu  
prasad i jagnjad za Bozic i Slavuu.





SVIMA CLANOVIMA  
CRKVE SVETOG ILIJE  
CESTITAMO OSVEĆENJE SVETE CRKVE !  
NA MNOGAJA LJETA '!

VASI :

SOVLJANSK

MIRKO  
MIRA  
DRAGANA  
ZORAN

Congratulations

ST ELIJAH

VIDEOTEC CORPORATION

Experts in :

Closed Circuit T V  
Sound Systems  
Burglar & Fire Alarms  
Telephone Systems  
Energy Management

7337 Kennedy Avenue  
HAMMOND, INDIANA  
Phone: 845 - 5800

MAY THE BEAUTY OF OUR PAST  
LIVE WITH US FOREVER

MAY OUR FUTURE OUTSHINE THAT GLORY !



FROM OUR GOLDEN YESTERDAYS

Standing left to right: † Tetak Mile Krivokucha,  
Ujak Mile Botich, † Ociva Simo Krnich .

Seated: Tetka Ljuba Krivokucha, ( sestre od tetke )  
Nedeljka(Zaklan) Jelena(Sheehan) and † Mama  
Kata Krnich.

HELEN KRNICH DOTLICH  
and family  
East Chicago, Indiana

In Remembrance of our dearly beloved family, Molimo se Svetom Iliji, nasoj slavi, da dalje  
taken October 1929 while I was still in Europe napredujemo.  
with my Djedo.





ПОДИЗАЊЕ ОВОГ ВЕЛИЧАНСТВЕНОГ ХРАМА ДЕЛО ЈЕ  
СРПСКОГ РОДА ОВЕ ВРЕДНЕ ЗАЈЕДНИЦЕ !

МИ СМО СРЕТНИ  
ДА СМО МОГЛИ НЕШТО ЗА ТО ДИВНО ДЕЛО ДОПРИНЕТИ !

НЕКА ЈЕ СРЕТНО И ДУГОВЕЧНО !

БОГДАНИ АНА ВУКОБРАД

---

ПРЕСРЕТНИ СМО ДА У ЗАРАНКУ СВОГА ЖИВОТА ВИДИМО  
САГРАЂЕН ВЕЛИЧАНСТВЕНИ ХРАМ СВЕТОГ ИЛИЈЕ У СЛАВУ  
БОЖЈУ И РАДОСТ РОДА СРПСКОГ . НЕКА СЕ НАША УНУЧАД У  
ОВОМ СВЕТОМ ХРАМУ БОГУ МОЛЕ И СВОЈЕ СРПСТВО ВОЛЕ !

БОЖО И ЈЕЛЕНА ЛАЛИЋ



S. S. S. S. T. E L I J A H  
IS PROUD TO PARTICIPATE IN THE CONSECRATION SERVICES  
OF OUR BEAUTIFUL NEW CHURCH.  
C O N G R A T U L A T I O N S !

V. Rev George Lazich, Director

Dan Radoja, president  
Stamenka Ristic, vice president

Wayne Samardzich, 2nd vice president  
Dobрила Samardzich, treasurer

Elisabeth Paunovich, secretary



# **CONGRATULATIONS and BEST WISHES**

## **WESTFORTH SPORTS**

13138 LAKE SHORE DR.

CEDAR LAKE , IND. 46303

(219) 374-9907

COMPLETE LINE OF FISHING TACKLE

AND

HUNTING SUPPLIES

ARCHERY AND MUZZLE LOADING EQUIPMENT

ROD, REEL AND LANTERN REPAIR



PATRONS OF THIS SPECIAL DAY

"Come and see what God has done; how awesome His works . . ." - Psalm 66:5

HIS GRACE RT. REV. BISHOP FIRMILIAN  
St. Sava Monastery  
Libertyville, Illinois

MARY BARRICK  
17270 Merrill Avenue  
Fontana, California

OLGA MARKOVICH  
254 Chine Drive  
Scharborough, Ontario, Canada

GEORGE & ANN VERSAL  
1423 West 94th Avenue  
Crown Point, Indiana

Mr & Mrs MILAN VIJUK  
4449 N. Narragansett  
Chicago, Illinois

ZIVKO & LJUBICA PAVLOVICH  
3945 N. North Avenue  
Zion, Illinois

Mr & Mrs STEVEN N. BARRICK  
9760 Kempster Avenue  
Fontana, California

ILIJA & STANA ZUKANOVICH  
Schererville, Indiana

MILOS i MILKA PUACA  
Crown Point, Indiana

VASO & VERA VRANICH  
1137 North Jay Street  
Griffith, Indiana

KING ALEXANDER SNF LODGE 23  
Aliquippa, Pennsylvania

GEORGE & LOUISE ZUZICH  
4601 Blue Ridge Blvd.  
Kansas City, Kansas

Mr & Mrs DAN DEJANOVICH  
607 Dawes Street  
Libertyville, Illinois

Mr & Mrs MILO ARSENOVICH  
970 Ruth Layne  
Niles, Michigan

Mr & Mrs MICHAEL DELICH  
206 E. Irvington Avenue  
South Bend, Indiana

Dr. ALBERT WILLARDO  
Hammond, Indiana

GEORGE & DANIELLA ARANGELOVICH  
957 East 162nd Place  
South Holland, Illinois

MILDRED S. KOSANOVICH  
107 Evernia Drive  
Pittsburgh, Pennsylvania

NICK & GEORGINE STOISOLOVICH  
14028 S. Laramie  
Crestwood, Illinois

GEORGE & MARY PAICH  
5 S. Rolling Hills Dr.  
Irwin, Pennsylvania

NIKOLA DRAGASH  
16649 Greenwood Avenue  
South Holland, Illinois

MARY DJURASKOVICH  
East Chicago, Indiana

PEPPY & MIMI VUKELICH  
2537 E. 32nd Street  
Lorain, Ohio

Mr & Mrs D. AJDINOVICH  
2432 E. 30th St.  
Lorain, Ohio

MITCHELL P. ZUNICH  
823 Lincoln Street  
Amherst, Ohio

SY KOSANOVICH  
8625 E. Cactus  
Scottsdale, Arizona



**PATRONS OF THIS SPECIAL DAY**

**"... and I will dwell in the House of the Lord Forever" - Psalm 23:6**

**NICK DUBAICH**  
502 Taft Avenue  
West Mifflin, Pennsylvania

**LOUIS & MILDRED POPOVICH**  
318 Fourth Street  
Rankin, Pennsylvania

**STEVEN & PATTY POPOVICH**  
2116 Straubs Lane  
Pittsburgh, Pennsylvania

**JULIANNA & STEFANIE TUMBAS**  
402 Middlesex Drive  
Mt. Vernon, Pennsylvania

**RADA VELJKOVICH**  
3020 Missouri Avenue  
St. Louis, Missouri

**MILAN DJUKICH FAMILY**  
5440 Carolina St.  
Merrillville, Indiana

**JOVAN JAKSICH FAMILY**  
1619 West 95th Ave  
Crown Point, Indiana

**Mr & Mrs LUKA BAJIC**  
Milwaukee, Wisconsin

**DASHER & MARY BUBALO**  
Calumet City, Illinois

**WALLY TOMICH**  
Ventura, California

**DAN & MARCIA JANICH**  
El Cajon, California

**VLADO & MARIJA TRBOJEVICH**  
Lowell, Indiana

**ELI HINNICH**  
Crete, Illinois

**MILDRED MARINKOVICH**  
819 Hobbs Drive  
Joliet, Illinois

**HARRY & BERTHA BLOOD**  
1111 LeMorr Ave  
Joliet, Illinois

**JOE & STELLA ENICH**  
1701 McDonough Street  
Joliet, Illinois

**JOE & MILLY ORLOVICH**  
111 Dwight Avenue  
Joliet, Illinois

**JOSEPH ORLOVICH, Jr.**  
206 South Reed Street  
Joliet, Illinois

**MARTHA KONJEVICH**  
R 1 - Box 252  
Channahon, Illinois

**JOHN & MILDRED DEJANOVICH**  
221 Morris Street  
Joliet, Illinois

**RAY & MILLY FRYSCH**  
118 South May Street  
Joliet, Illinois

**MILENKO & MILKA VUKAS**  
Highland, Indiana

**DUSAN & SARAH SIJACKI**  
Arcadia, California

**HELEN POLOVINA**  
14827 Saticoy St.  
Van Nuys, California

**ANN GURGU**  
13961 Oxnard Street  
Van Nuys, California

**MIRKO & HELGA MARICH**  
Munster, Indiana



PATRONS OF THIS SPECIAL DAY

" May the glory of the Lord endure forever; may the Lord rejoice in His Works " Psalm 105:31

Mr & Mrs M.N. MARINOVICH  
204 W. Chestnut Ave  
San Gabriel, California

JOHN & AMY PETROVICH  
7835 E. Via De Belleza  
Scottsdale, Arizona

NICK & RUBY BASARICH  
8406 E. Via De Sereno  
Scottsdale, Arizona

ANNA D. BOICH  
65 Colonia Miramonte  
Scottsdale, Arizona

ROBERT PRIBICH  
1813 - D N. 77th St.  
Scottsdale, Arizona

Mr & Mrs MITCH ZEC  
1504 E. Indianola  
Phoenix, Arizona

Dr. MITCH KASOVAC FAMILY  
7621 N. 22nd Place  
Phoenix, Arizona

Dr. & Mrs SPASO PAPICH  
1253 W. Pecos  
Mesa, Arizona

Mrs. ROBERT PRIBICH  
1813 - D N. 77th St.  
Scottsdale, Arizona

Mr & Mrs G. STAMATIS  
293 Greenlawn  
Amherst, Ohio

MILOS MILOVICH Jr.  
2051 E. 37th St.  
Lorain, Ohio

Mr & Mrs MITCH ZUNICH  
823 Lincoln  
Amherst, Ohio

NICK MALOBABICH  
2542 East 34th St.  
Lorain, Ohio

Mr & Mrs FRANK TOTH  
3725 W. 132nd  
Cleveland, Ohio

Mr & Mrs ALBERT STASKIEWS  
2021 Skyline Drive  
Lorain, Ohio

ZIVOTA & VERA STEVOVICH  
112 Hickory Hollow Drive  
Amherst, Ohio

LEE FLESSOR  
9211 S. Commercial Ave  
Chicago, Illinois

DUSAN & OLGA LJUBENKO  
Chicago, Illinois

MOMCILO SAVATIC FAMILY  
Chicago, Illinois

LJUBISA DRAGIN FAMILY  
Zion, Illinois

DRAGINJA CURCIC  
Zion, Illinois

MITAR & ZORA PEJOVICH  
Venice Florida

ANN DELICH  
10900 Torrence Ave  
Chicago, Illinois

Mr & Mrs MILOSH FUNDUK  
627 Calhoun Ave  
Calumet City, Illinois

NICK & MIRA SAVICH & SON  
9831 Exchange Ave  
Chicago, Illinois

Dr. SLOBODAN POPOVIC  
9898 Arlington  
Birmingham, Michigan



PATRONS OF THIS SPECIAL DAY

" . . . . and the heavens proclaim His righteousness " - Psalm 50:6

BOGDAN MARKOS sa porodicom  
1708 Susan Drive  
Schererville, Indiana

Mr & Mrs DRAGAN VIDAKOVICH  
516 Worthcliff Loop East  
Columbus, Ohio

EMIL BARDOS  
6624 Marmador  
St. Louis, Missouri

RADMILA BARDOS  
St. Louis, Missouri

HELEN M. JONES  
Ogden Dunes, Indiana

DWIGHT & DOROTHY(Jankovich)GUNN  
Torrance, California

Mr & Mrs LJUBO IVANOVIC  
Gary, Indiana

MIKE BARDOS  
St. Louis, Missouri

STELLA & MILAN VOSEVICH  
35 Club Grounds South  
St. Louis, Missouri

MILOJKA BOGDANOVICH  
4606 A Maclede Ave  
St. Louis, Missouri

TRIVUN GUTESHA  
7525 Marshall Pl.  
Merrillville, Indiana

KATHERINE BASSARA  
100-B Harper Drive  
Turtle Creek, Pennsylvania

MILO TARBUCK  
221 Valley Road  
Monroeville, Pennsylvania

NICK JANKOVICH  
Cnesterton, Indiana

MICHAEL JANKOVICH  
Hobart, Indiana

PAUL JANKOVICH  
MERRILLVILLE, Indiana

VIOLET JANKOVICH  
Merrillville, Indiana

DANICE MISCOVICH  
Gary, Indiana

MARTHA PILIPOVICH  
Merrillville, Indiana

JOHN JANKOVICH  
Chesterton, Indiana

VICTOR & DAISY LUMOVICH  
7401 Churchill Road  
McLean, Virginia

BOB & MARTHA VUICICH  
South Holland, Illinois

Svetozar, Nada, Milos & Sofia  
T O R B I C A  
Munster, Indiana

DRAGAN i MANDA PRPA  
Schererville, Indiana

David, Radoika Milica i Nikola  
DAMJANOVICH  
Schererville, Indiana

STEVE & DELORES MALINOVICH  
358 S Prairie  
Joliet, Illinois



**“ He has set His foundation on the Holy Mountain ” - Psalm 87:1**



PATRONS OF THIS SPECIAL DAY

Clap your hands, all you nations; shout to God with cries of joy . . . Psalm 47:1

Mr. & Mrs. SLOBODAN ZELICH

Steubenville, Ohio

Father ZVONKO KOTORCEVICH  
and Family  
Akron, Ohio

LEWIS M. TOPALSKY

Akron, Ohio

MARYN VUCKOVICH WALIGORA

Johnstown, PA

DAN KUNZIN

Akron, Ohio

Mr & Mrs GEORGE OSTICH

Akron, Ohio

Dr & Mrs NIKOLA RESANOVIC

Akron, Ohio

KOSTA & SOPHIE PAPICH

Barberton, Ohio

HELEN NAKARDA

South Holland, Illinois

LEO & ANN RENARD

Omaha, Nebraska

SUMADISKI ODJECI ORCHESTRA

Pittsburgh, Pennsylvania

M.B. SCHEPANOVICH

12933 - 122nd Avenue  
Edmonton, Alberta, Canada

STANKO SAVIC

11931 - 86th Street  
Edmonton, Alberta, Canada

PETAR JANKOVIC

14724 - 122nd Street  
Edmonton, Alberta, Canada

DUSAN MAKALE

8712 - 138th Street  
Edmonton, Alberta, Canada

MILIJA VARICHAK

12923 - 122nd Ave  
Edmonton, Alberta, Canada

LINDA, CHRIS and  
MILENA MANOJLOVICH  
Mansfield, Ohio

NIKOLA PLAVSA FAMILY  
Crown Point, Indiana

PETAR M. KASICH

Crown Point, Indiana

Mr & Mrs SAVO DOKICH

Norton, Ohio

Mr & Mrs M.S. SILASHKI

Akron, Ohio

Mr & Mrs MELVIN STOKICH

Las Vegas, Nevada



How Great is your Goodness . . . . Psalm 31:19

RAENADA WHITBY GEORGE MARTICH FAMILY

RAENADA·WHITBY  
LORI BOSU  
Akron, Ohio

GEORGE MARTICH FAMILY

## Weirton, West Virginia

MILAN I RADOJKA RADJEN

BUDIMIR &amp; LORETTA WEZEVIC

Merrillville, Indiana  
CATHY A. BUNCH  
640 West 51st Place  
Gary, Indiana  
CIVAS OKIATS  
Mr./Mrs. DORIS BUNCH  
4994 Maryland St.  
Gary, Indiana

Cleveland, Ohio  
Mr. & Mrs. SLOBODAN ZELICH  
MIKE PAVLOVICH  
Steubenville, Ohio  
Father ZVONKO KORCEVICH  
PAJA STOKANJEVICH  
and family  
Merrillville Indiana

Edmonton, Alberta, Canada  
14754 - 152nd Street  
ALEXANDER  
PETER LANKOVIC

NIKOLA MILICH  
and family  
Gary, Indiana

NIKOLA and ANKA ROTAR  
8712 - 138th Street  
Edmonton, Alberta, Canada

and family

Edmonton, Alberta, Canada  
15053-1252 Ave  
Weirton, West Virginia

~~MILAN BERKADACH~~  
4821 Cleveland St  
Giro, Indiana

REV. VASILIE SOKOLOVIC  
1015 21st St., Apt. 4  
and family  
MILICA MAMAJIC  
Steubenville, Ohio  
Ohio, 44224

Mr & Mrs JOVAN BORAY  
Crown Point, Indiana

~~Crown Point, Indiana~~  
Cleveland, Ohio

Cleveland, Ohio

Mr & Mrs NICHOLAS STEPANOVICH  
 PETAR M. KASICH

Dr & Mrs STEVAN B. ZIVIC

Steubenville, Ohio

Cleveland, Ohio

Mr & Mrs RICHARD M. DICKEN  
HCHXOD OVA2 21M & 1M

NADA RISTICH  
~~AGDA RISTICH~~

South Chicago, Illinois

Toronto, Canada

SEKICKY FAMILY  
1KH2A 112 2 M 21M 8 1M

STEVO MEDICH

Don, Rose, David, Natalia  
Akron, Ohio

South Bend, Indiana  
ebendel4@aol.com

WALTER & SONYA VUKOVICH  
MR & MRS WALTER VUKOVICH

TOM DOBRICH

~~Chicago, Illinois~~  
Las Vegas, Nevada

Windsor, Canada

PAUL BIELICH

GEORGE PATCH II

Detroit, Michigan

Monroeville, PA



**PATRONS OF THIS SPECIAL DAY**

**"Many, O Lord my God, are the wonders You have done." Psalm 40:5**

**ELI & SEJA KOVICH**

Duluth, Minnesota

**V.REV. BOZIDAR DRAGICEVICH  
AND FAMILY**

South Chicago, Illinois

**JOHN & BESSIE BRAY**

Chicago, Illinois

**Mr & Mrs BERNARD HOGANCAMP**

15715 Woodlawn East  
South Holland, Illinois

**BOSKO & NATALIJA SOLAYA**

2637 Laurel Lane  
Wilmette, Illinois

**TAMBURA CAMP MOTHERS**

St. Sava Camp 1983  
Libertyville, Illinois

**SRETAN & VIOLET ARANGELOVICH**

Chicago, Illinois

**Fr. JOVAN & RADINKA JOVICH**

and Family  
Waukegan, Illinois

**RON & SALLY DIVJAK**

Griffith, Indiana

**JOHN & LYNN ERAKOVICH**

Chicago, Illinois

**SLOBODAN GLIGICH FAMILY**

Merrillville, Indiana

**NIKOLA BRADASH FAMILY**

Gary, Indiana

**DAVID I RADOJKA DAMJANOVICH**

sa familijom  
Griffith, Indiana

**JOVAN & LILLIAN MANOJLOVICH**

Merrillville, Indiana

**ST. SAVA MONASTERY SINGERS**

P.O.Box 519  
Libertyville, Illinois

**CHUCK, ELAINE & NICKY BRACAS**

North Sheridan Road  
Chicago, Illinois

**DAN CHUBRICH FAMILY**

2732 Wind Point Ct.  
Lynwood, Illinois

**ILIJA TICA FAMILY**

5460 Dexter Drive  
Merrillville, Ind.

**ILIJA JOVANOVICH**

West 43rd Avenue  
Gary, Indiana

**ST.MARY CIRCLE OF SERBIAN SISTERS  
CLAIRTON, PA.**

**ANGELA BLUM CHICAGO, Ill.**

**ST.MARY CHURCH, CLAIRTON, PA.**

**BOSKO CUCUZ**

7654 Whitcomb  
Merrillville Indiana

**Dr RICHARD & KATHY GOICH**

St. Clair Shores, Michigan

**GEORGE & ROSE KOSANOVICH**

Windsor, Canada

**RISTO i MARIJA RADOJA**

Dane & Helen

**PAUL G. ADAMS**

Birmingham, Michigan

**GARCO GRAPHICS, PRINTING**

4730 Broadway, Gary

980-1113



# Neven Publishing

P. O. BOX 14577  
MILWAUKEE, WISCONSIN 53214



## SERB WORLD

SERB WORLD MAGAZINE

A SERB WORLD MAGAZINE PUBLICATION

# THE SERBIAN

## Who's Who

THE SERBIAN WHO'S WHO - BIOGRAPHIC DIRECTORY OF  
AMERICANS AND CANADIANS OF SERBIAN DESCENT

*Compiled and Edited by Mirko and Danica Blesich*

*This FIRST EVER publication of its kind contains  
biographical data on 280 noteworthy Serbs with over  
100 photographs. In addition to factual and achieve-  
ment information the entrants were asked to identify  
their favorite Serbian books and songs, hobbies and  
interests, Slava and notable relatives.*

*Additional appendices list the entrants by occupational  
distribution, geographical distribution by state or  
province and the immigrants by the year of immigration.*

Make check payable to SERB WORLD MAGAZINE and mail to

SERB WORLD MAGAZINE  
P O Box 353  
Park Ridge, Illinois 60068

\$ 17.45 per copy (postpaid)



LAKE COUNTY PUBLIC LIBRARY



3 3113 02807 8501

**GEN 281.977299 HIST**

**A history of St. Elijah  
Serbian Orthodox Church**

LAKE COUNTY PUBLIC LIBRARY  
INDIANA

**GEN 281.977299 HIST**

**A history of St. Elijah  
Serbian Orthodox Church**

AD  
AV  
BO  
CL  
DY

FF  
GR  
HI  
HO  
LS  
ME

MU  
NC  
SC  
SJ  
CN L

NOV 25 '85

THIS BOOK IS RENEWABLE BY PHONE OR IN PERSON IF THERE IS NO RESERVE  
WAITING OR FINE DUE.

LCP #0390



